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I. *Description of the Laccadive Islands. By* W. Robinson, Esq., *of the Civil Service.*

[The following interesting account of these little known Islands has been transmitted to us for publication by order of Government. In order to render the paper as complete as possible, we have prefixed an abstract of such notices of their early history as have been discovered in the few works of reference accessible.

The Laccadive Islands or according to Lieutenant Wood as the name is pronounced by the islanders, "Lakera deevh" [*Lak'h* or *Laksha dwipa quasi* "Myriad Isles"] from the most northerly group of that extensive chain in the Indian ocean extending from about 10° N. Lat. to 8° S. Lat.

By the ancients they were little known. Ptolemy* mentions them under the name of Dimurce Insulæ [the detached isle of Minicoy, being probably that distinguished by the appellation of Zibula,] to the Southward of which, he adds, lay a multitude of islands reckoned at 1,378 in number,—evidently referring to the Maldives. The author of the Periplus of the Erythræan Sea in enumerating the exports from the port of Baraké or Nelcynda† (Νελκυνδα) specifies a particular kind of tortoise-

* Lib. vii. 4.

† Vincent. Perip. p. 459. Nelcynda or more properly Nelcoonda, described as a town of consequence on the river Baris, has generally been identified with Neleseram but appears to correspond better with Neelcoond on the Tadry river, the mouth of which not only forms the best harbour on that part of the coast, but is to this day the main outlet to the trade of the interior through the parts of Coompta and Mirjan. The Neelcoond *ghat* or pass also leads to Banawassi, formerly a city known to Ptolemy, and now superseded by Sircy.

shell as obtained from the islands lying off the coast of Limyrice or Canara. But in early times they seem to have been more generally confounded with the Maldives, the whole being known under the collective title of *Divi* or " the Islands." It is thus that Ammianus Marcellinus in the 4th century alludes to them in his eulogium on the memory of the Emperor Julian: " Inde nationibus Indicis certatim cum donis optimates mittentibus ante tempus abusque *Divis* et Serendivis." *

The Persians and Arabs employed a similar collective designation in speaking of them, viz. *Dibajat* [دیباجات] which is merely the Hindu word with the Persian form of the plural.† The Arabian work Silsilah ut Tawarikh, translated in part by M. Reinaud, enumerating the seven seas traversed by the merchants trading to China in the 9th century, reckons the number of the islands at 1,900, and describes them as lying between the seas of Herkend and al-Larevi [Larike of Ptolemy the modern Guzerat] as producing amber (ambergris) and cocoanuts, with a currency of cowrees, and governed by a woman. No distinct mention of the Laccadives occurs in Ibn Batuta, who visited Malabar in the early part of the 14th century and resided for some time in the Maldive Islands. He found the greater part of the southern coast both of Malabar and Coromandel in the possession of Mohammedan or Arab rulers, and makes particular mention of the chief of Honore [هنور] named Jemal-ud-Din whom he accompanied in a hostile expedition against the island of Sindàboor. [جزيرة سندابور] The force was conveyed in 52 vessels and the island was occupied not without resistance. It is difficult to identify the place here indicated. None of the Laccadives appear likely to have been of sufficient importance to draw down such an invasion, and yet it cannot refer either to the Maldives or Ceylon, both of which were subsequently visited by the traveller and described in great detail. From Sindaboor he returned after some months to the mainland to look after some property left at Coulam (كولم or Quilon), and thence proceeding northward through Calicut, he once more repaired to Honore and again by sea to Sindaboor, but finding his patron Jemal-ud-Din besieged there by an infidel king, he sailed for the Maldives [ذيبة المهلي] where he arrived after a voyage of ten days.

His description of these is very minute and agrees with that of the Silsilah ut Tawarikh above quoted. He reckons them at about 2,000 in number, alludes to their disposition in *atolls* or circular reefs, to the production of the cocoanut, the circulation of cowries for money, and the domination of a female Sovereign. From this period we have no further mention of the Laccadives until their discovery by De Gama in 1499.

* Lib. 22. c. 7.

† Reinaud, Rel. des. Voy. I. lv.

At this time they seem to have belonged to the Ali Rajahs or Mohammedan chiefs of Cannanore, who are said to have assumed this title signifying in Malayalum "Prince of the Sea" from the possession of these Islands. The author of the Tohfat al Mujahidin in describing the contests between the Portuguese and the Native chiefs of Malabar, makes the following mention of a plundering expedition undertaken by the Franks against the Laccadives on the occasion of a war between them and the Ali Rajah about the year 1558, a transaction bearing some resemblance to the invasion of Jemal-ud-Din related by Ibn Batuta. "During this warfare against the infidel Franks, Alee-Azraja, a Mohammedan leader of great consideration (upon whom may God shower down His best blessings!) greatly distinguished himself, having exerted himself with superior zeal and bravery, and lavished his wealth without sparing, in the cause; although he was not seconded in these his efforts by the Ray of Koltree, or by the great body of the population of his dominions. In consequence of the zeal shown by him, however, these cursed Franks (whom may God abandon to destruction!) set sail in a fleet of galliots to attack the Islands of Malabar, which belonged to Azraja, and which acknowledged his authority; and arriving amongst them, they made a descent upon the Island of Ameni, slew a vast number of its inhabitants, and made captives of more than four hundred souls, men and women. They plundered also every thing of value that it contained, and burnt the greater part of the mosques and houses that were upon this Island. And before their descent upon Ameni they had visited Shatelakum, where they had put to death the chief part of its inhabitants, and taken many prisoners. Now the natives of these Islands are the whole of them an inoffensive race, being possessed neither of arms, nor any means of defence whatever. Notwithstanding this, a large portion of them suffered death, being victims to the barbarity of the Franks. And amongst these was a man of great virtue and piety, one who was far gone in years, and also a woman, who was his equal in goodness and piety; for although these were possessed of no means of self-defence, yet the Franks seized them, and put them to death in the most cruel manner, casting earth and stones upon them, and striking them with blows that caused ghastly wounds, persevering until death released their victims from their barbarity. May God, whose mercy is unbounded, have compassion on their souls! To return, however, these Islands are many in number; but the principal ones, and those which contain cities, are only five; and these are Ameni, and Kordeeb, and Anderoo, and Kaluftee, and Mulkee; and of the smaller ones, the most inhabited are Aceanee, Kunjamunjula, and Shatelakum."*

This account bears evident signs of exaggeration, but the atrocities

* p. 150.

which disgraced the early operations of the Portuguese and the plundering expeditions of Sodre, Barreto, Sanpayo and others, leave too much reason to believe that the relation of the Arabian historian is not without foundation.

Notwithstanding the maratime superiority of the Ali Rajas which led them even on several occasions to attempt the conquests of the Maldives they were unable to retain undisputed possession of the Laccadives. The most northerly Islands of the group seem to have been for a considerable period under the dominion of the Hindu Princes of Bednore or Nuggar, whose dominions comprehended the northern portion of Mysore and the whole of the modern province of Canara. " Four of the Islands," observes Mr. Ravenshaw in an official communication to the Government of Fort St. George, " with their subordinate islets were formerly comprehended in the territories of the Bedur Ranis of Bednore, and continued so until the war between that State and the Ali Rajah of Cannanore, during which they were captured and retained till $\frac{962}{1786\text{-}7}$ when the inhabitants of Ameendivi under a pretence of oppression and ill treatment from the Bibi's people came to Mangalore and entreated Mahommed Sahib, the Amildar under Tippoo, to get them transferred to his management. He accordingly wrote to Seringapatam on the subject, and the business was adjusted with the Bibi's vakeels there, Tippoo ceding 5 *tarahs* of the Cherical district assessed at 1,500* Pagodas per annum in lieu of them. This was deemed a fair equivalent according to the then value of the islands which were rated to yield 200 candies of *coir* to the Circar at a government price of 7½ Pagodas per candy, which were sold again on account of the state at 15 Pagodas, and 1,500 were thus netted to the public Treasury." When the Mysore troops were driven out of Malabar, the Rajah of Cherical repossessed himself of the districts wrested from him by Tippoo. On the restoration of peace the Bibi claimed the interference of the Joint Bengal and Bombay Commissioners appointed in 1793 to adjust the cessions of territory exacted by the first treaty of Seringapatam. By them it was decided that the grants made by Tippoo out of the Cherical District, having been conferred " whilst the Rajah had no power to resist or object, it was very natural for him to resume, on recovering his country, those temporary alienations from it, especially when made in favor of a party whom he had ever looked on as highly inimical to his family, in explanation of which, it hath already been noticed that the Bibi's uncle and predecessor held all Cherical under Hyder from 1766-7 to 1776-7, when he was dispossessed by Hyder in favor of the then Rajah, Ravi Varma, who was again driven out by the Bibi's husband in 1783; besides which a long series of other mutual ill offices appears to have existed between these rival families, so

* Mr. Warden states that her *sunnud* which he had seen specified the 5 Tarahs to be worth 7,380 Rupees or 1,845 Pagodas annually.

that neither could expect any favor or forbearance from the other, and as we thought the Rajah was entitled to use his discretion in regard to the two resumptions in question, we tolerated them."

The Islands though not formally ceded by the first treaty of Seringapatam were not restored to the Bibi, and her claim was finally extinguished when the whole of the Sultan's remaining possessions passed into the hands of his conquerors, by the right of the sword, in 1799.

The Bibi having thus in consequence of her close alliance with the Sultan, lost both the Islands and the districts conferred in lieu of them, threw herself on the liberality of the British Government. Her claim for the restoration of the former was rejected by the Madras Government in 1804, but met with more lenient consideration from the Court of Directors, who in 1806 declared " that though from the former aversion of the inhabitants to the Government of the Bibi it would not be advisable to restore the Islands themselves, some consideration in money should be allowed on account of them." Owing to various causes the final adjustment of this indemnity was deferred from time to time and was only finally settled at a remission of 1,500 Pagodas in the amount of the tribute paid by her for her possessions on the mainland by the orders of Government, dated 23d March, 1823.

Since that time the Islands have remained in the condition in which we find them described by Mr. Robinson.]

The following description of the islands of the Laccadive group attached to the district of Canara is the result of observations made during two expeditions thither in 1844 and 1845. Though unable to visit the islands under the Beeby of Cannanore, I made such inquiries into their condition as appeared necessary to enable me to compare the two divisions of this group.

The Laccadive group occupies a space extending from 8° 30′ to 12° North Latitude and from 71° to 73°, 40 degrees East Longitude. It consists of 8 or 10 more or less inhabited and cultivated, and one or two uninhabited islands, besides a few isolated rocks. Beyond the group to the north-west stretch the extensive reefs of Cheryapany and Belyapany. The group runs nearly parallel to the line of the Coast at a distance of 170 to 200

Names of the Islands.

Attached to the district of Canara.
- Chetlat.
- Keltan.
- Betra, (uninhabited island.)
- Kadamat.
- Ameendevy.
- Bellyapany, } open reefs.
- Cheryapany, } open reefs.
- Permalla, } open reefs.

Attached to the territory of the Beeby of Cannanore.
- Akaty.
- Kouraty.
- Androt.
- Kalpiny.
- Suheli, (uninhabited.)
- Meenkat.

miles, and is nearly equally divided between the Beeby of Cannanore and the district of Canara.*

Unlike coral formations of this description the islands and reefs on which they stand lie 15 or 20 miles distant from each other and are all separated by channels of great breadth and perfectly free from shoals and rocks. With one exception they are out of sight of each other.

* The following is Lieutenant Wood's Tabular list of the Islands. Jour. R. Geog. Soc. vol. vi. p. 30.

LAKERADEEVH ARCHIPELAGO.

	Islands.		Population.				Articles of Commerce	
	1	2	3	4	5	6	7	8
No.	Names.	To whom belonging.	Inhabitants.	Origin.	Religion.	Sect.	Exports.	Imports.
1	Ānderot	Bebee or Ranee of Cannanore.	1,800	Malabar Coast.	Mahomedan.	Mapply.	Cocoanuts, coir, a few couries, and a kind of coarse sugar or jaggery, made from the cocoanut-tree.	Rice and coarse cotton cloths.
2	Cábârettœ		1,200					
3	Ākhâtœ		1,300					
4	Kâlpânœ		800					
5	Āhmânœ	Ostensibly British.	800					
6	Kadgong		30					
7	Kerten		350					
8	Shâit-tu-lacum		300					
9	Sheréah		6,580	Total.			Produce cocoanuts, and are visited for the coir and nuts by boats from the other islands.	
10	Tátácum		Uninhabited.					
11	Soilee							
12	Tennâkerry							
13	Bangâram							
14	Bâtterá							
15	Cabaretœ Feetœ	unclaimed.	Islands forming sand-banks.				As yet uncovered with vegetation.	
16	Kâlpanœ-Feetœ							
17	Ākhatœ Feetœ							

N. B. á, pronounced as in the French—fable.
â, its sound in the English—fate.
No. 7 and 11 as French words.

Each of the islands is situated on an extensive coral shoal and contains from 2 to 3 square miles superficial area. Their surface is flat and no part of any of these formations is more than 10 or 15 feet above the level of the sea. All round a more or less extensive fringe of coral reef extends broader and more shelving on the west, where the island naturally most requires protection, and narrow and abrupt on the east.

The outer edges are higher than the body of these shoals and extending in a semicircle at a distance of 500 yards to ¾ of a mile round the west, enclose a regularly formed lagoon, in which the water is so still, that in the worst weather coir may be soaked within the low water mark without danger of being washed away. The body of the island is the more perfect development of the eastern and protected side of the coral formation.* The same feature characterizes all these shoals and leads to the conjecture that they rose to the surface in the form of circular or oval shallow basins, and that under the protection of the shoal the east rim gradually developed itself towards the centre and formed an island. This conjecture is strengthened by the fact that in some of the islands this gradual increase towards the lagoon is still going on.

The receding tide leaves the outer edge of the reef nearly dry, and the water gets out of the lagoon by two or three breaches in the outer rim, sufficiently large to admit the light native craft into the natural harbour, several feet deep even at low tide, which the lagoon forms.

Soil.

The foundation of the soil in all these islands is a stratum of coral or lime-stone, which varying from one foot to one and a half foot in thickness, is seemingly above the highest level of the water, and of a piece with the whole shoal, stretches uniformly throughout the portion of the formation which is above water. Within, this crust contains loose wet sand, and by removing a few spadefuls to allow the water to accumulate a pool of fresh water may be obtained in any part. All the wells, tanks and

* According to Lieut. Wood, Anderot is an exception to this general characteristic. "The other islets are situated to the leeward of their respective reefs, whereas Anderot not only presents a bold front to windward, but *that front* is one side of the island itself and not a reef as is generally the case, the coral reef on which it is based projecting to leeward instead of to windward, S.W. being considered the prevalent direction of the wind."

pits for soaking coir, where soaked in fresh water, are made by breaking through this crust and taking out the sand. The sand gradually presses towards this excavation, and from the constant removal of it some of the wells and tanks are very extensive under this vault of coral. The water in these wells is quite fresh but is affected by the tide, rising and falling several inches, the effect probably of the increasing and decreasing external pressure on the porous cistern in which it is contained. Water is abundant and never fails, but is said not to be very wholesome.

Above this crust, the soil lies to a depth varying from two to six feet and is generally composed of light coral and sand, finer but quite as dry as common sea sand. In some parts the soil is entirely composed of small loose pieces of coral without any other soil, and thus is said to be particularly well adapted to the cocoanut.

The surface of the soil is naturally so barren that there is little or no spontaneous vegetation in most of the islands, and though during the monsoon some small crops of coarse dry grains are produced, their scantiness shows that the prosperity of the islands must ever depend on the cocoanut.

Inhabitants.

The inhabitants are now Moossalmans, but are probably of pure Hindoo origin from Malyalah. The tradition preserved among them is that their forefathers formed a part of an expedition from Malyalah, which set out for Mecca in search of their apostate king, Bharman Permal, and was wrecked on these islands. They certainly were Hindoos for a long time after their first settlement, and were probably converted not more than 250 or 300 years back.

They retain some of the general distinctions of caste as well as the law of *alya santan** but with some local modifications. This law is still adhered so strictly on the island of Ameendevy, where distinctions of caste and a numerous population have been obstacles to the gradual change by which the custom of regular filial descent is supplanting it on the islands of Kadamat, Kiltan and Chetlat.

In Ameendevy there are four castes, said to correspond with castes in Malabar. The Tarway and Tanakaporandony correspond with Namboories and Nairs—of these there are but a few families of the chief inhabitants; the two lower and more numerous castes are

* Descent of inheritance through the female line.

the Kadgaher and the Melácherry, and correspond with the fishermen and Teers of Malabar. The higher and lower castes at least do not intermarry. These distinctions are confined to the island of Ameeny, all the inhabitants of the others being of the Melácherry caste.

The people are quiet and inoffensive, many read and write, and some find employment on the coast as teachers and *mookries*. They also make good pilots and several have been so entertained on Arab ships. Their language is a dialect of Malyalum, which they write in the Arabic character.

The group was discovered by Vasco de Gama on his return from his first voyage in the end of the 15th century, and has probably been visited from time to time by ships on the Goa trade. It is even said that there were once European settlers on Ameendevy, one of the islands, the tradition probably arose from the detention of some shipwrecked crew, on the island where it is said they were murdered; there could be no inducement to European adventurers to settle there. Of their subsequent history the islanders seem to know nothing; but for some centuries they have been subject to the small kingdom of Cannanore—the circumstances which first placed them under that rule, are preserved among the islanders only in improbable and vague legend. Under the Cannanore rule, the system still obtaining in the islands which remain to the Beeby, extended over the whole group. The local management was entrusted to an officer on a nominal salary in kind, who lived on contributions, &c. from the islanders. Their powers were frequently abused, and it was the oppressive conduct of one of these Kavilgars, as they are called, towards the inhabitants of Ameendevy which produced the revolt of that island and the three others to the north of it in 1786 or 89. The islanders then brought their coir the staple produce of the islands to Mangalore, and proffered their allegiance to Tippoo's officers here. The supply of good coir was probably found at the time convenient, although it is said that several unsuccessful attempts were made to induce the islanders to return to their allegiance. At length an equivalent from the Cherical Rajah's territory was found for the Cannanore house by the Sultan, and Ameeny, Kadamut, Kiltan, and Chetlat with Bitra and the other shoals north of Ameeny remained in the hands of the Sultan. When the Cherical Rajah's territories were ceded to the British in 1792 the Rajah was

allowed to resume this equivalent, the islands still remaining under Mysore and attached to Canara. In the bond executed to the Honorable East India Company by the House of Cannanore in October 1798, these islands are specifically excluded and no mention of an equivalent is made.

"The Laccadivies being thus attached to Canara, came along with "that province under the dominion of the British; but as they had "constituted a part of the Mysore possessions at the close of the war "in which Tippoo fell, and the Beeby had not previously the slightest prospect of recovering them, her claim in 1803 to the northernmost, not being ruled by the laws of nations, stood in need of "indulgent consideration, the result was, that the claims were "declared inadmissible on the ground that she had no right to be "placed by the conquest of Mysore in any other situation, than that "in which she would have stood had no such event taken place. "In addition to which it was thought inexpedient to vest the "Beeby with authority over the Laccadivies, under the declared "aversion of the islanders to her Government."*

Notwithstanding this determination the claim must have been persisted in, for a remission of revenue of 1,500 Pagodas (5,250 Rupees) was, I believe, sanctioned by the Court of Directors in compensation under date 27th June, 1822, and is now remitted as *enam-jaree* from the assessment paid by the Beeby to Government in Malabar.

The salary of the Kavilgar of the Beeby's island is I understand, a nominal one still, of 12 to 15 *moodas* of rice per annum, and the appointment is conferred for a *nazzer* of 50 to 70 Rupees. His household and other expenses are probably found by the islanders, and he is allowed to exact a considerable per centage on all that is introduced into the islands, and on the small surplus produce which they export; besides appropriating all the tortoiseshell and ambergris got by the islanders, with various other little perquisites given up by us on assuming the management of the northern islands in 1805.

The condition of the islanders attached to Canara is perhaps as good as it could be, where the soil is so poor; and the advantages of their condition is the more felt by our islanders from the contrast being so near. Entirely exempted from direct burdens on the land and all official interference, they have a ready and never failing

* Hamilton's Gazetteer.

market for their principal surplus produce at fair and unchanging prices. Communication being open during three or four months of the year only, were their whole surplus raw produce on their own hands, they might find difficulty in watching the market, and the same cause would render it easy to cheat and oppress them. In practice at least they are quite unaffected by the salt monopoly, and the tobacco monopoly only reaches them indirectly by enabling the smugglers of Bengal tobacco to demand higher prices than a mere remuneration.

In the islands subject to Cannanore all surplus produce of cocoanuts as well as of coir is monopolized by the rulers for the former, the islanders are paid 4 Rupees per 1,000, probably 50 per cent. below the market value, for the latter only $11\frac{1}{4}$ Rupees per candy are allowed. A good deal of land also, I understand, is cultivated on account of the Beeby by her Kavilgar probably mainly by means of pressed labour. Intercourse between the islands is a good deal discouraged as our islanders smuggle for the Beeby's subjects. The population of the Beeby's island is stated to be about 3,000.

Rights to the Soil, Grants, Nazzers, &c.

The proprietary right in the soil seems never to have been a question of much importance on these islands. Unable at first to pay any assessment, the monopoly of the surplus produce became originally the fund from which a revenue was derived, and soon proved more productive than any equitable assessment. As increased production only could augment this fund, every facility for the occupation of waste land seems to have been afforded. *Nazzers* were never demanded and no traces of grants exist, or were ever heard of. No enclosures or land marks exist throughout the islands except in the *tot* of Ameendevy, nor does it appear that there ever was any system for the occupation of waste land. Each ryot planted as he was able, and claimed no other right than that of replanting where his tree had formerly stood. The properties in trees are consequently detached, and intermixed in the most extraordinary manner; often single trees at great distances from each other and known only to the proprietor. The custom prevails of marking the trees with certain house marks, as we do sheep in large droves belonging to different owners. In Ameendevy where the whole soil has been long fully occupied, immemorial enjoyment has given certain persons a prescriptive right to plots of ground, but on the other islands no proprietary right in certain parts of the soil as against each other is contended for, though strenuously and most

unreasonably sought to be substantiated as against our right to mark off certain spots of waste land with a view to introducing a regular system of granting it for cultivation. In the *tot* of Ameendevy which will be described afterwards, it was probably otherwise—it was kept for other than cocoanut cultivation. The crust of coral could only be removed with great labour, and a regular system of land marks here too exists. Still, no grants of this land are forthcoming and I have not been able to discover how the families now enjoying it came first into possession: immemorial enjoyment seems the only claim. This is the more extraordinary, as its produce under the coir monopoly system, could yield nothing towards the support of the Government. Small *nazzers* of 4 to 8 *hoons** were required on the death of each of the head inhabitants (*Karomar* or *Moopah*) for the continuance to their families of small local rights such as sitting at the *koots* or *panchayets*, wearing certain ornaments, carrying umbrellas, &c. but no grants of land ever accompanied privileges.

Sales, Mortgages, Leases, Rents, &c.

No proprietary right to land existing, perpetual alienation is quite unknown as yet. On trees, mortgages are secured, at the rate of one rupee per tree of good quality, the mortgagee entering on possession. Bonds or documents of these transactions have never been preserved; the recollection of the principal inhabitants and oral tradition are the only guarantee for these rights. The fall of the tree is equivalent to the redemption of the mortgage.

The principal inhabitants, varying in different islands from 10 to 20 individuals, own generally considerable numbers of trees—the greater part of which they prefer keeping in their own hands. Most of the inhabitants, however, have small independent properties in trees—for where no proprietary right was acknowledged or claimed in the soil each individual became an owner for the trouble of planting. The larger tree owners let trees to those, who have none, on service rents only, stipulating that the tenant shall carry on his master's dry cultivation, serve in his boat, &c. and though he has the enjoyment of the whole produce of the trees, and receives also the price of the coir produced on them, he is obliged to export all his coir on his master's boat. If a *neera* drawer (*neera* is the local name for the unfermented juice of the cocoa-palm used by the islanders as a drink

* Pagodas.

or boiled down into jaggery) he supplies his master's family with one-third of the raw produce, boiling the rest down into jaggery which he sells entirely on his own account. This is the only species of produce rent existing on the island. Money rents are as yet quite unknown and generally rents may be said to be confined to labour rent.

The facilities of becoming owners or establishing themselves on less thickly occupied islands are so great, that these tenants enjoy, of course, favorable terms, and the allowance is generally from 30 to 50 trees per man. Quarrels between these tenants and their masters are there the principal source of dispute.

It seems too to have been customary, for the poorer families in former days, to put themselves under the protection of the richer, engaging to send their coir to the coast in their boats and to work as *Kalassies** on these occasions. In many cases also these good will services were mortgaged. The former was probably necessary under the Native Government, but these are claims which the dependants are now often unwilling to acknowledge, and give rise to frequent disagreements.

Dry Grain.

The cocoanut may be said generally to be the only production which can be taken into account, for with the exception of a small quantity of plantain and dry grains produced in the *tot* of Ameendevy, and other agricultural production is very insignificant. On some spots not yet occupied by trees a little coarse grain is sown during the monsoon but the quantity is very limited; and its value certainly not greater than that of the *hakkal*† cultivated in this district.

The Cocoanut.

Like all fishing communities, the generality of the inhabitants are very poor, and prefer that agreeable employment or pastime to the labours of agriculture. The soil is however so well adapted by nature to the cocoanut that the life of the tree and at least a certain degree of productive power seem to be quite independent of agricultural attention, artificial manuring or frequent watering. In most of the islands it is necessary to rear the plants with some attention for the first year, and after transplanting, to water them for a few weeks till they strike root, the tree is then left entirely to itself and comes into bearing at periods varying, according to the situation and soil as well as in different islands, from

* Or Sailors. † The most inferior kind of dry land.

10 to 20 years; it will then continue in full bearing for 70 or 80 years. Some were pointed out to me which were confidently asserted to be upwards of a century old. The full grown trees are never watered.

The tree is not so large and strong as that of the coast, and the nut about two-thirds of the size only, and rounder in shape. The husk is smaller and less woody, and the fibre finer and more delicate, but stronger than that of the coast nut. The nut also is said to be more compact and oily and to keep better than the coast nut, although for the sake of the coir, the nut is cut before being quite ripe. It seems doubtful whether more manuring and watering would make the tree more powerful and the fruit larger, but a very little more attention would make the tree much more productive. The palmyra and date palms are unknown on these islands.

The productiveness of trees depends on the soil and situation. Trees on the dryer parts of the islands, with a westerly or south-westerly exposure are of little value, while in the beds of old tanks and where the coral has been removed, or with an eastern exposure, trees are highly productive. In the different islands, the average produce varies, that of Kadamat and Kiltan stands a fifth or sixth higher than that of Ameendevy or Chetlat. In describing the islands separately the probable average fixed by the islanders themselves whom I questioned on this subject, will be mentioned.

Produce.

The Natives state that the cocoanut palm should throw out one leaf and a flowering branch once a month, but this is an exception of rare occurrence, and the best tree will only produce 9 or 10 flowering branches a year, bearing on an average 15 to 20 nuts, while the annual produce of other trees will not exceed 50 or 55 nuts, a general average of 60 or 70 nuts per tree per annum would probably be a pretty fair one for the islands taken together.

Its value.

The principal food being the cocoanut by far the greater portion of the produce is consumed at home, but for the small quantity they are enabled to export prices varying from 6 to 8 rupees per thousand are obtained, if, after making the necessary deduction for the expense of transport to the coast, &c., we take 5 rupees per thousand as the value of nuts on the island, it will be a fair average, and give the value of the cocoanut produce of a tree from $\frac{2}{3}$ annas to $5\frac{1}{3}$ and that of 100 trees about 30 rupees.

Coir and methods of soaking.

As the husk gets hard and woody if the fruit is allowed to become quite ripe, the proper time for cut-

ting it is about the 10th month: if cut before, the coir will be weak, if later, it will be coarse and hard, and require to be longer in the soaking pit,—it will be difficult to rid it of the woody particles, and it will be darker in colour and more difficult to twist. When cut, the husk is severed from the nut and thrown into soaking pits to loosen the woody parts. In all the islands, except Ameendevy, the coral reefs beyond the lagoon are well formed and protect the shores of the island from the surf; their soaking pits are therefore holes in the sand just within the influence of the astringent salt water. In these the husks are buried and lie for a year, and are kept down by heaps of stones thrown over them to protect them from the ripple. The island of Ameendevy occupies nearly the whole of the shoal on which it stands, and its shores are but imperfectly protected; the soaking pits are consequently all fresh water tanks under the crust of coral. In these the water never changes and the decay of a quantity of vegetable matter makes it foul and dark coloured: this tinge is imparted to the coir, and is the cause of frequent complaint by the buyers of the coir, but one over which the islanders have no control. A further effect of the fresh water is to weaken the coir in some degree. When thoroughly soaked the fibrous parts are easily separated from the wood by beating—if taken out of the pits too early the coir is difficult to rid of impurities: if neglected too long the fibre will be weakened.

Use of coir in petty traffic and its effect.

In these islands coir is one of the chief commodities of barter for the necessaries of life—rice, salt, tobacco, &c.—and the temptation is naturally great to take the coir from the pit before the wood is perfectly rotted, and twist it hastily up to meet more immediate necessities. As the Government receives it by weight and at certain fixed rates, the quality, colour and care in twisting are scarcely considerations among the barterers. The coir is made up for their petty traffic in short *kuts* of a fixed length and weight, and at the end of the year these are collected and made up into lengths of 70 to 75 fathoms as received by the Government. The making up the Government remittance at a certain time every year is another temptation to anticipate the proper periods of cutting the fruit and soaking the husks. To these causes I mainly attribute the dirty and ill-twisted state of Ameendevy coir, which is so frequently complained of. There the population is greater and consequently the use of coir in this way most general.

Quantity of coir produced and its value.

The difference in the quantity of coir manufactured from a coast nut and an island nut is very considerable. Three large coarse coast nuts will yield one ℔. of coir measuring 22 fathoms, whereas 10 small fine island nuts go to about a lb. of coir; but this will measure 35 fathoms; 2 lbs. of such yarn measuring from 70 to 75 fathoms are made up into *soodies* of which there are fourteen to a bundle averaging about a maund of 28 lbs. A Mangalore candy of 560 lbs. will therefore be the produce of 5,600 nuts and should contain about 20,000 fathoms of yarn. Thus if the annual produce of a tree be about 60 or 70 nuts, on an average, a maund would be the produce of 4 or 5 trees and the candy that of 80 to 100 trees. The actual price of coir received by the islanders is about 13 rupees per candy; the produce of 5,600 nuts: the value of the coir produce of a tree would therefore be from 2 to 2½ annas, and that of the produce of 100 trees from 14 to 15 rupees. The average value of the total raw produce of a tree bearing fruit would thus be 7 annas to ½ a rupee, and that of a plot of 100 trees about 45 rupees.

Manufacture of Coir.

The manufacture of coir is entirely entrusted to the women, the male population being frequently absent on fishing expeditions, or engaged in navigating their boats during the season to the coast. The women never leave the islands and seem industrious. When the coir has soaked sufficiently long, it is taken out of the pit and beaten with a heavy mallet, when quite clean, it is arranged into a loose roving preparatory to being twisted; which is done between the palms of the hand in a very ingenious way so as to produce a yarn of two strands at once. No mechanical aid, even of the rudest description, has yet found its way into these islands.

Neera, Jaggery, &c.

A considerable number of trees are cut for the juice, which is much used in its unfermented state by the islanders. They are still so strict in the abstinence from all fermented liquors, that the manufacture of toddy would not be tolerated in the islands. The juice is drawn frequently, and fermentation is checked by chunam. When this *neera*, as it is called, is used in the raw state, it is drunk warm, and is sweet and thickish and said to be very nutritious but it is not wholesome for strangers. What remains after supplying the demand of the raw article is boiled into jaggery. The jaggery of these islands is in a partially liquid state, but appears highly granular and seems to contain a considerable quantity of saccharine matter. It is a good deal used on the coast.

Quantity and value.

A tree yields from $\frac{1}{5}$ to $\frac{1}{2}$ a seer of *neera* per diem, and bleeding for 6 months of the year, will produce 60 to 90 seers of the juice. This will yield after boiling 6 to 8 seers of jaggery, which at the rate of 1 anna or $1\frac{1}{4}$ anna per seer would give the annual produce of the tree a value of 6 annas to half a rupee, when the trouble of cutting the trees, and gathering firewood is considered it will be seen that this species of cultivation is not so lucrative as that of the nut and the manufacture of the coir. Our islanders consequently do not manufacture enough for the home consumption, but import from the Beeby's islands of Androt and Kouraty where large quantities are manufactured—probably the consequence of the system pursued there. Both cocoanuts and coir are there under monopoly, 11 rupees per candy being paid for the latter, and only 4 rupees per 1,000 delivered on the coast; for the former their value on the island would therefore not much exceed 3 rupees per thousand, and the value of the average gross produce of a tree producing fruit would at this rate not exceed 5 annas, and that of 100 trees but be within 20 rupees. Under these circumstances it is probably found that the boiling of the jaggery is the more profitable. This class of trees contributes nothing towards the revenue of Government under the present system. The general effect of cutting is to weaken the trees but it is often beneficial, where, from over-exuberance, trees shed their fruit as soon as the flowering branch bursts.

The island of Ameendevy.

Ameendevy, the principal and most populous island of the group, is attached to Canara and is now the residence of the Monigar in local charge of the islands. The length of the island may be 2 miles by $\frac{3}{4}$ in breadth. It is low and the surface very even, but unlike, the other island is so imperfectly protected by the reefs on which it stands, that the soaking of coir among the sea sand is impossible.

The island is divided into four grams—Pullakerry, Yeduct, Porakery and Kodacherry; divisions, originating probably in the local privileges of certain principal families, but the people live scattered throughout the island. The principal inhabitants of this island have an acknowledged superiority, and exercise considerable influence over the inhabitants of the other islands. They appear pretty comfortable. Their houses, built of slabs of lime-stone and thatched with cocoanut leaves, contain several rooms and have out-houses at-

tached. They have generally some cows, sheep and chickens, still the greater part of the population is poor.

	Population.		
	Male.	Female.	Total.
Ameendevy. For 1831..	944	994	1,938
,, 1839..	1,081	1,161	2,242
,, 1844..	1,142	1,173	2,315

The statement in the margin, the last entries of which I believe to be pretty correct, shows an increase of nearly 20 per cent. since 1831 in the population of this island. It is now nearly double that of all the other islands put together.

The soil of Ameendevy is poorer naturally than that of Kiltan or Kadamat, and, the consumption in various ways of the fallen leaves by its dense population, robs it of the advantage of a natural manure which the others possess in some degree. Some of the trees in Ameendevy are most advantageously situated, but the punchayet of islanders examined by me set the average gross produce of a tree at 60 nuts per annum ; an average somewhat larger than I could arrive at by making actual experiments. The statement in the margin would lead us to conclude that the plantation had been perfectly stationary for 20 years, but these statements cannot be implicitly relied on. In Ameendevy there is very little to be done now in the way of plantation, the greater part of the island is a perfect thicket of cocoa-palms, but quite clear of underwood, and that which remains unoccupied is of little or no value and in exposed situations.

	Cocoa Plantation.			
	Total Trees.	Chouk or unproductive Trees.	Young Trees and Plants.	Total productive.
Ameendevy. For 1827..	67,534	2,745	20,716	44,073
,, 1831..	71,616	1,589	23,358	46,669
,, 1839..	65,243	7,660	20,942	36,341
,, 1844..	64,172	4,052	15,891	44,229

N. B.—The *chouk* trees are excluded in this statement.

The Tot or Kat.

In the middle of this island, over about 50 acres, the crust of coral already mentioned has been removed, and the whole centre of the island presents a fine low damp soil probably hardly above the level of the sea. The whole bears marks of a well laid and ably executed design, on which an enormous amount of labour must have been expended ; but tradition has preserved no account of the circumstance under which this vast and beneficial work was executed. All that is known is that, it was com-

pleted while the inhabitants were still Hindoos. The soil of this *tot** or *kat* is light, sandy and poor, but, water lying within a foot or so of the surface, it is fertile. The cocoanut trees planted in or about its edges are exceedingly fine, but it has been hitherto reserved chiefly for the cultivation of dry grains as *loba*,[1] *jowa*,[2] *badag*,[3] and *raghee*,[4] with some kind of vegetables, as the sweet potatoe and a kind of yam—considerable numbers of plantain trees too are reared within it. This land is strictly private property, and though none of the gardens are enclosed, the boundaries are well defined by stone land marks. It is by far the most profitable land in the island, and produces probably a fifth of the food used there, but it contributes nothing, and probably never did, to the revenue of Government, under the monopoly system. While the profits of the monopoly of the other produce were great, this land was left unburdened as a compensation, but it might now be well to take its condition into consideration. Round the edges of the *tot* the bread-fruit tree grows most luxuriantly, and the number of trees is increasing, as shown in the margin.

In 1831—438
,, 1839—834
,, 1844—853

Soopary Trees.

In 1831—389
,, 1839—440
,, 1844—322

I observed a considerable number of Soopary trees interspersed among the cocoanut trees round the edges of the *tot*, they seemed fine, and I think much more numerous than shown in the native returns—but the Islanders manifested great unwillingness to give any information about them. I learnt however that the tree was introduced lately, and thrives well. I think the whole *tot* might with great ease and profitably be converted into areca-nut gardens.

Other Trees.

The *undel*[5] and *potang*[6] bushes are cultivated, the one for its oil, and the other for its dye, and several cwts. of the fruit are exported yearly to Malabar. The lime of Ameendevy is remarkably fine and the trees numerous.

Unoccupied land.

The *tot* corresponds with the oblong shape of the island, and occupies the whole centre of the island. On all sides it is surrounded by dense cocoanut plantations. Round from the east to the north of this island (the least exposed sides) this plantation runs down to the sea side, but along the west, lies

* *Tŏt*, quere from tòta—a garden ?

1 *Dolichos sinensis.*
2 *Holcus sorghum.*
3 *Panicum semi verticillatum.*
4 *Cynosurus corocanus.*
5 *Ricinus communis ?*
6 *Bixa orellana ?*

a strip of waste land about 200 yards in breadth between the plantation and the shore—and round to the south-west and south end of the island many acres are still waste : the exposure is too much for young trees, and the dry sand is deeper than elsewhere. This space was at one time walled off for the cattle, which are very destructive to the young trees, and were not allowed to graze among the trees. The wall has fallen, but may yet be traced, and till within 20 years no plantation existed within this enclosure, but all the eligible spots such as the beds of old tanks and holes have now been planted and are claimed by the owners of the trees.

I examined the principal and disinterested inhabitants, who declared this an encroachment, and that all land unoccupied when the islands came under the British rule, was liable to be recovered as *circar* waste, and to be given on *hossagamy** terms, but that such had not been the usage of the islands. These trees may either now be assessed or the encroachment be overlooked, and better care of this land be taken in future. I do not think it probable, that this land will ever be much in demand, for it is of the poorest description, and would not remunerate the cultivation unless given in the lowest terms, and years must probably elapse before the increase of population will force it into cultivation.

The Monigar has been ordered to mark off all these spots with stones and carefully to prevent encroachment in future. The whole may amount to 50 acres.

There are so called Circar gardens in this island, which will be introduced afterwards.

Island of Kadamat. Kadamat lies due north from, and within sight of Ameendevy at a distance of 6 or 8 miles.

The coral formation on which this island stands is the most extensive of those I visited, and the lagoon enclosed by the reefs is very large, well stocked with fish, and much frequented by the people of Ameendevy on that account.

Soil. The island is long and narrow probably 3 to 3½ miles long by three-fifths of a mile broad. The body of the island appears generally lower than that of any of the others, and has an excellent natural protection against the weather in a ridge of low sand drift which runs down the west side. The superficial area of this island must be considerably greater than that of any of the

* *Hossagamy*, a native term for land newly recovered from rivers, &c.

others, and the natural fertility of its soil exceeds all, except that of Kiltan which it quite equals. It is however in a wretchedly backward state, with hardly an eighth part of the soil which might be most advantageously taken in, cultivated.

	Population.		
	Male.	Female.	Total.
Kadamat. For 1831..	38	38	76
„ 1839..	60	54	114
„ 1844..	71	62	133

The return of population for 1844 shows an increase nearly 75 per cent. on that of 1831. The inhabitants are very poor, shy and spiritless, and are somewhat domineered over by their neighbours of Ameendevy, who exact certain services from them and plunder their trees when on fishing expeditions about the neighbouring shoal. Many of them are affected with blindness, and the worst description of leprosy and other gangrenous diseases prevalent throughout this group,—to be attributed possibly to the limited scope for seeking change of blood in their marriages, as well as to the unwholesomeness of their provisions, principally saltfish. Probably the island was once in a more flourishing state than it now is, and it is said that 70 or 80 years ago, it was visited by an epidemic which thinned their numbers, and entirely extirpated several families. The sites of several ruined houses are still pointed out in testimony. They certainly had then two shore-going boats, and exported their own coir ; for the transport of which they are now entirely dependent on Ameendevy, as they possess only small fishing boats themselves.

Condition of Inhabitants.

State of the Plantation.

The cocoanut cultivation is limited to a strip across the middle of the island, leaving by far the greater portion of the island, divided in about equal portions on both sides, unoccupied. The southern portion of the island is covered with a thick jungle of underwood, which might be removed with the greatest ease. The western portion is open plain, covered with weeds and low bushes. The soil is light and sandy but naturally damper and firmer than that of Ameendevy, and the productiveness of trees where the island has been planted, proves that were the whole under cultivation, it might support a population at least equal to that of Ameendevy.

The average produce of trees in this island may safely be set at 80 nuts per annum, and coming rapidly into bearing, they require no attention while growing. The statement in the margin shows

	Cocoa Plantation.			
	Total Trees.	Chouk or unproductive.	Young Trees and Plants.	Total productive.
For 1827..	2,936	66	1,126	1,744
,, 1831..	4,729	237	2,731	1,731
,, 1839..	2,401	138	915	1,348
,, 1844..	3,319	153	804	2,362

N. B. The *chouk* are excluded in this statement.

a small advance in the plantation, but a perfect trifle when compared with the capabilities of this island. The coir produced on it is of the very best description, and is all sea-soaked, but the yearly produce cannot be ascertained as it comes to the coast mixed indiscriminately with that of Ameendevy, and is entered in the accounts as Ameendevy coir.

Dry Cultivation. There is no *tot* or *kat* in this island where the substratum of limestone has been broken up, but its natural soil is the most favorable to dry cultivation to be found on the group, and a considerable portion of the dry grain raised, is grown in this island. The people from Ameendevy go there and cultivate during the monsoon, *raghee*, *jowaree*, and *loba*.* Under the present system, this species of cultivation escapes the contribution of its quota to the revenue, while it no doubt retards the advance of the cocoanut plantation in this island, which does contribute.

Condition. The Island is still in a most backward state, and of all most claims attention with a view to raising the condition of its inhabitants, as also securing the interests of Government. It is capable of becoming the most valuable of the group as well from the nature of the soil, as the extent of land. At least by nature 20 per cent. more productive than Ameendevy and fully equal to Kiltan, scarcely one-eighth part of the island has been planted, it lies near the former over-peopled island, whose inhabitants are already dependent on it, for part of their dry grain, and is at no great distance from the fully planted island of Kiltan whose inhabitants will perhaps extend their enterprize here in course of time. With this view it might be of great advantage to allow the islanders a small *tuccavy*† to enable them to build a couple of shore-going boats, this would make them at once independent of the people of Ameendevy, save to them a large amount of freight which is exacted for taking their nuts and coir to the coast, and much improve their spirits and stimulate their energy; such an advance would be most gratefully received and easily and regularly recovered. The bounds of the cultivation

* See Notes p.19.

† Advance of money.

as it now stands have been carefully, but I hope liberally, laid down during the last year, with a view to placing the occupation of waste land under some system. The extent of the dry cultivation should now be accurately ascertained and the claims of the people of the island of Ameendevy to proprietary right in some spots of land now claimed by them, examined. However the whole dry cultivation of the island is probably not above 10 or 12 moodas of seed extent of land, and its value will not exceed that of *hakkal** land on the coast so that any assessment on it would be so trifling, as to be scarcely worth weighing against the discontent which its novelty would create; unless it were expedient as a restrictive measure to force the cocoa-plantation.

Island of Kiltan.

Kiltan lies about 20 miles from Ameendevy in a north-easterly direction, and though the least, is at present the most thriving and active island in the group. When the ship *Byramgore* was lost, a large quantity of treasure found its way into this island, and the greatest activity in planting has since been evinced, and the generality of the inhabitants seem well off.

The superficial area of Kiltan may be about 1½ square mile, and the reef on which it stands is extensive. The lagoon is large but shallow and is rapidly filling up, and even now, there is not sufficient water within it at low tide to float one of the native *koondras*, if laden—within the last 50 years many feet of land have been gained towards the lagoon. The reefs are sufficiently extensive to protect the shore effectually, all the coir is soaked in the sea sand and trees are planted to the water's edge on every side.

The population of the island as shown by the marginal statement, has increased within the last 15 years from 35 to 40 per cent., but it is still far below what the island could support and does not afford hands to make up the coir now grown. The whole population as that of Kadamat and Chetlat is of the Malachery, the lowest caste; they have the appearance of considerable comfort, and few really poor are to be found in this island. Its inhabitants are by far the most cunning and difficult to manage, and evince considerable dislike to any inquiry being made into their condition.

	Population.		
	Male.	Female.	Total.
For 1831..	224	241	465
„ 1839..	263	268	531
„ 1844..	316	323	639

* The poorest kind of dry land.

	Cocoa Plantation.			
	Total Trees.	Chouk or unproductive.	Young Trees or Plants.	Total productive.
For 1827..	29,975	2,102	19,851	8,022
,, 1831..	34,428	1,207	23,433	9,788
,, 1839..	27,100	3,630	11,823	11,647
,, 1844..	29,297	2,525	11,855	14,917

The statement in the margin shows the state of the cocoanut cultivation on this island. The column "total productive trees" shows their number to have nearly doubled since 1827, and the column "young trees" testifies to the activity with which the planting goes on. The exactness of these native returns however I fear cannot be relied on. The counting of trees on these islands is a business of great difficulty, for they are perfect thickets without land marks of any description, besides which a good deal of care and attention is requisite in classifying the trees. Our *sibbendy** is so weak that the Monigar is unable to conduct this computation in all the islands, and it is deputed to a *peon* and eventually to the Islanders themselves who probably (and especially the cunning fellows of Kiltan) understate the numbers. The establishment is perfectly large enough to perform all its duties, this only excepted, and a small *hangamy*† establishment sent over once every 5 years would be quite sufficient to keep up a very accurate knowledge of the state of these islands—for no material changes can take place in cocoanut plantations in less than 5 years. These remarks apply more or less to all the islands.

Cocoanut Plantation.

The whole island is given up to cocoanut plantation. The bread-fruit tree, soopary and lime tree do not thrive, and there is no *kat* where the stone has been broken up. Dry cultivation has gradually given way before cocoanut cultivation and may be said now hardly to exist on this island, but under cocoanut plantation the soil is remarkably productive. The limited population cannot consume the leaves, and the ground in some parts is covered with decaying vegetable matter most beneficial to the trees. In other islands, it is necessary to rear plants for one year with care and then transplant them; in this, a nut buried with a knife will grow, requires no attention, and comes into bearing early. The average annual produce may be taken at 80 to 85 nuts per tree, and in many parts I observed trees, where it had been necessary to support the luxuriant growth of fruit, artificially.

Coir—probable waste.

The hands in this island are unequal to making up into yarn all the coir produced, and with a large surplus

* Fiscal Establishment. † Temporary.

produce of nuts to look to, and exchange for rice, the laborious manufacture of coir is somewhat neglected, and a vast number of husks are wasted. The average number of bearing trees in this island during the last 7 years was upwards of 13,000, the produce of which, taken at an average of 80 nuts per tree per annum (a low average) should yield, at the rate of 5,600 nuts to a Mangalore candy of 560 lbs., fully 195 candies—the average yearly import from this island of coir, for the same time has been 146 candies, to which add 5 per cent. for home consumption and the quantity produced would appear not to exceed 155 candies, or 45 candies below what it should be. When examined the Islanders averaged the daily consumption of nuts at 5 per man (for in this island there is no coarse grain.) The average population during the last 7 years was 585, for the support of which 10 lacks and a half of nuts would be requisite. The exports of nuts may be taken at 2 lacks per annum, and the calculation will give within half a lack of nuts of the result of that on the produce of the trees and show that about 20 per cent. of the coir grown remains unmanufactured. This might be urged as an argument against a system, in which the Government interests are left so unprotected. The coir which is imported from this island is of the finest description.

Little unoccupied land now remains on this island and such as did so, is the least promising there—some years ago one spot was marked off by the Monegar, and plantation within it already swells the amount of *hossagamy* cultivation; had the plan been more vigorously carried out, a good deal would doubtlessly have been under Government management which the Islanders now enjoy as their own. What now remains has been in part carefully marked off, but against the will of the Islanders.

Island of Chetlat.

Chetlat the most northerly of the group lies about 15 miles distant from Kiltan and 25 to 30 from Ameendevy. The shoal on which this island stands is extensive, the lagoon is large and very perfect and the shores well protected.

The island is from 2 to 2½ miles in length and about ¾ of a mile broad. The surface is not so even in the other islands, and a ridge of low sand drift running up the middle prevents or at least retards the plantation in this island. Though not in nearly so backward a state as Kadamat, it is naturally the least promising of the islands. The soil is very poor, the trees very slow of growth and not productive. Low mounds of sand occupy a great part of the centre, and best protected parts of the island, on which nothing grows,

except scanty crops of a plant called *teerny* on the roots of which a small ball about the size of a pea grows, after the plant has withered—these are gathered from among the loose sand, and used by the Islanders. Dry cultivation on this island is very insignificant.

The native returns of population show a considerable increase since 1831, but I am not inclined to place much confidence in them. The inhabitants are all poor, but quiet and well behaved and devote most of their time to fishing, as the returns from plantation are not sufficiently large to induce them to take much pains with it.

	Population.		
	Male.	Female.	Total.
For 1831..	140	213	353
1839..	234	237	471
1844..	263	259	522

The returns of plantation in this island are very inaccurate, as must be seen on comparing the returns of 1831 with those of the other 3 years. In 1839 and 44 the young and still unproductive trees are entered as upwards of double the number of the productive. Eight thousand is certainly far short of the number of the latter, and the progress of plantation is not nearly so active in this island as the former would indicate. I think that at least two-fifths or a half of these "young trees" should have been brought under the class "productive," which should show from 13,000 to 14,000. This conjecture may be verified by calculations of the probable number of nuts necessary for the support of the population, and the number of trees that would be required to produce the coir annually exported; trees in Chetlat are very poor, and their average annual produce should not be taken higher than 50 nuts per tree, at which rate the produce of 14,000 trees would be required to support a population of 500 persons consuming four nuts per diem (an average below that stated by the islanders). The exports at the average of 7 years have been upwards of 80 candies, which with 10 candies added for home consumption would be the produce of 10,000 trees if the rate assumed for other islands of 5,600 nuts per candy of coir be retained. As in Kiltan a considerable quantity of the husks are wasted, to which must further be added the number of trees which are cut for the juice. All things considered, it is probable that the return of productive trees should be double what now appears.

	Cocoa Plantation.			
	Total Trees.	Chouk or unproductive Trees.	Young Trees and Plants.	Total productive Trees.
For 1827..	21,336	483	14,465	6,388
1831..	24,899	541	4,246	20,112
1839..	27,501	1,695	18,523	7,283
1844..	25,665	1,399	16,520	7,746

N. B. The *chouk* trees are excluded in this statement.

Unoccupied Land.

There is still a good deal of unoccupied land in Chetlat perhaps $\frac{1}{4}$th or $\frac{1}{5}$th of the whole, but it is generally the most worthless. This will be carefully marked off this year.

The coir exported from this island is of the first description.

Island of Bitra.

The island of Bitra alone remains to be mentioned, I was unable to visit it myself but endeavoured to learn all the particulars relative to it. The island itself is not half the size of the others described, but the shoal on which it is situated, is very extensive and abounds with fish, and is on that account much frequented by the islanders, chiefly those of Chetlat. The island is sacred to a *Peer* whose tomb stands in the middle of it, and there are from 150 to 200 trees planted round it as votive offerings to his name, the fruit of these is used by any of the fishermen who happen to land there. The greater part of the island is covered with a thick low brushwood among which, till within the last 10 years, extraordinary flocks of sea birds laid their eggs and bred. The Islanders told me that they have gathered from 30 to 50,000 eggs in a day. While these birds continued here, their eggs were a great support to the whole group, but not one remains, all having, without any apparent cause, migrated, it is supposed, to the Maldives. The soil is said to be excellent and the cocoanut tree grows rank and luxuriant, and would doubtless prove a most productive tree were its exuberance kept down by the regular and proper exercise of its powers.

Want of fresh water.

The want of fresh water has impeded the occupation of this island. When told so, I was incredulous and had the stone cut through this year where it was 5 or 6 feet thick, but the water within, which in all the other islands is quite fresh, was found, as the Islanders assured me before, quite salt. I was unable to see it myself, but report and experiment go to confirm a fact which must render this island unproductive for ever, for at a distance of 40 miles from the nearest island, and the passage impracticable for 5 months in the year, a population could never be supplied elsewhere. When the fishermen run short of water they dig a hole in the sand near the sea, and use the brackish percolations from the sea, in preference to the well water. This fact the Islanders attribute to the effect of the roots of the brushwood, and various other insufficient causes.

Sea Slug and Shark.

The tortoise is frequently taken while laying its eggs on this lonely island, and amongst its extensive

shoals great quantities of the *holothuria* or sea slug, of a better description than that found on the other islands, is found. During the fishing season, a good many of the Islanders are employed by coast Moplah merchants in the manufacture of what the Islanders call *coke* of this sea worm. Found on all coral formations which rise near the surface, it is here collected in great quantities, and half boiled in the water which it has imbibed, it is then laid out and dried in the sun, and in this state it is in good demand for the Chinese market at Bombay. The shark also abounds about these shoals, and several candies of fins are yearly exported from these islands chiefly taken in the neighbourhood of Bitra.

Circar Gardens.

In each of the islands there are so called Circar gardens which consist of lots of trees held by Islanders on a *darkast* or agreement to supply certain quantities of coir yearly to Government. These have been Circar gardens since the time of the Cannanore rule, when it was usual to confiscate property in place of penal punishments, for instance that entered third in the list of Ameendevy was confiscated for a murder committed by its owner. The history of them all seems to be well known to the principal inhabitants, and were in future any system adopted under what it would be advisable to return these, properly assessed, to the descendants of the original proprietors, their heirs might easily be traced.

The following statement exhibits the number and value of the Circar gardens in each of the islands.

	Total Trees.	Bearing Trees.	Past Bearing.	Young Trees and Plants.	Bread Fruit Trees.	Supary Trees.	Government Share per Annum.		
	No.	No.	No.	No.	No.	No.	Mds	lbs	
Gardens in Ameendevy,	391	291	0	0	0	0	18	0	Page 18.
Do. in do.	410	299	0	0	9	16	18	0	Page 20. In this garden there are 120 young plants which will soon be in bearing.
Do. in Kiltan,	380	228	0	148	0	0	6	0	Page 23. 4 chouk trees are excluded.
Do. in Kadamat,	152	148	0	0	0	0	9	0	Page 23.
Do. in Chetlat,	206	142	0	61	0	0	9	14	Page 26. Chouk trees are excluded.
Hossagamy Trees in Ameendevy,	539	402	30	107	0	0	19	0	Page 20.
Total..	2,078	1,510	30	316	9	16	79	14	

Other exports from the islands.

The staple export from the islands, and the chief source of the income is coir, but they have a few other sources which may be well to mention here, before describing the coir management on the coast of these, the export of the surplus nuts is the chief. No accounts of this have been kept, and we must rely on the statements of the people, who seemed ready enough to tell the probable exports of their neighbours though willing to understate their own. From 7 to 10 Rupees per thousand are obtained on the coast, but the nuts are small and the average prices may be taken at 8 Rupees. The people of Ameendevy assert that their surplus is decreasing, this they attribute to the increase of population in an island in which the good soil is all occupied, and consequently progressive cultivation does not yield proportionate returns. The exports from this island may be taken at one lac to 120,000 nuts per annum which, at 7 Rupees per 1,100 (for 10 per cent. is always allowed for luck in these sales) would be worth between 6 and 7 hundred Rupees. For this rice is always brought home, and exchanges at 3 to 4 maunds of coir per *moodah* of rice, making the profits nearly cent per cent to a man who exporting his own nuts imports rice. This traffic is limited by the home consumption, but is far the most lucrative from the islands, and in Kiltan, where the home consumption is not so great, its profits are so large and distributed among so few that the Islanders do not feel the absolute necessity of applying themselves industriously to the manufacture of coir. The nut exports of this island (Kiltan) average from $1\frac{1}{2}$ lac to 2 lacs per annum valued from 1,000 to 1,300 Rupees. The exports from this island are increasing rapidly. From Chetlat the exports are within 50,000, and from Kadamat very trifling as yet and not to be distinguished from those of Ameendevy. The principal market is in Malabar. In the Beeby's islands the Ryots are deprived of this by a monopoly under which only 4 Rupees per 1,000 is paid for nuts delivered on the coast.

Nuts. From Ameendevy. From Kiltan. From Chetlat.

Mats.

A few hundred mats are yearly exported and prized on the coast, their texture being fine. They are made of the cocoanut leaf cut out of the heart of the tree just before it unfolds. This involves the loss of the bunch of fruit which comes out with each leaf; and the value of the fruit and coir in our island checks the manufacture of mats. Probably the leaves of *chouk* trees are

chiefly used. The sails of smaller boats are of these fine mats, and hence a considerable home consumption.

Chanks, &c.

Shells and chanks are hardly worth calling an article of export from these islands. From one to two hundred Rupees worth of tortoiseshell may be exported from year to year, of late years, there has been little taken. A few candies of shark fins are accumulated during the season, and exported to the coast. Ambergris is occasionally picked up and is valuable. This with tortoiseshell were formerly perquisites of the rulers, and in the Beeby's islands still, the finders are always deprived of them.

These Islanders do not manufacture *coke* (the dried *holothuria* or sea slug) of their own accord. Moplahs from the coast go to the islands and employ them at the usual rate of wages, one seer of rice per diem, to manufacture it for them. So that the profits of this are lost to the Islanders. I have no doubt that considerable traffic in chunam, which is very fine and white, might be carried on, and that the Islanders might supply chunam considerably below the bazar price on the coast, but they do not appear to have attempted to export it.

The Government islands import jaggery for their own consumption from the Beeby's, so that if the 100 or 200 seers which yearly come to the coast in their boats be the produce of our islands—its place is supplied by imports from elsewhere.

Boats.

The marginal statement shows the number of boats in each of the islands in the years 1839 and 1844, no earlier record of these numbers can be found. The first class are large shore going boats for carrying coir, &c. from 6 to 15 tons burthen, they will be worth 4 or 5 hundred Rupees each, and belong to the chief families. The increase of four of these expensive boats in Kiltan is a sure sign of its prosperity. In Kadamat there are none, and they are dependent on Ameendevy. The 2nd class are fishing boats of 1 ton to $1\frac{1}{2}$ ton burthen, which are manned by 8 or 10 men, but seldom leave the group; the last column shows the number of small boats for

		No. of large coast going boats from 6 to 15 tons.	Fishing boats from $1\frac{1}{2}$ to 2 tons.	Small rowing boats.	Total.
Ameendevy,	For 1839..	17	14	77	108
	,, 1844..	18	18	97	133
Kadamat...	,, 1839..	0	2	10	12
	,, 1844..	0	2	9	11
Kiltan.......	,, 1839..	8	12	59	79
	,, 1844..	12	11	73	96
Chetlat.....	,, 1839..	8	20	66	94
	,, 1844..	8	19	70	97

pursuing fish, as the Islanders use the harpoon almost exclusively in taking fish. The boats are all light coir sewed craft, built on the islands of wood brought from the coast. Cocoanut wood is never used as sometimes is asserted. The rate of cooly hire in the islands is one seer of rice per diem (50 seers to a moodah) with the other little necessaries as betlenuts, tobacco, &c. altogether probably within one anna. Freight to and from the coast, is charged at ten per cent. on all bulky articles, as nuts, coir, &c. and levied on the return cargo of rice. This is divided at certain rates between boat owner and the *kalassies.*

Cooly Hire, Freight, &c.

Illicit traffic in Coir.

I am not inclined to believe that there is much clandestine traffic in coir from the islands. The imports to Mangalore will always be found to fall short of any calculation made of the probable produce of the "returned" number of bearing trees, but 5 to 7½ per cent. must be allowed for home consumption ; a considerable number of trees are cut for meera and many nuts are used for drinking before the husk is formed, besides which, no doubt a large quantity of husks are wasted and not made up into yarn, particularly in Kiltan. The Islanders probably make up some coir into cables for their own use, which they may subsequently be induced to dispose of elsewhere, but the strictest inquiries I could make, lead me to believe that though I have heard some hints against the inhabitants of Kiltan, there is no extensive and systematic smuggling now. Since the value of coir has fallen it has been the interest of the Islanders to keep up the monopoly system under which their surplus produce has a ready and steady market. If the prices paid are not quite equal to what they might obtain elsewhere, they are paid with the greatest regularity and the Islanders are perfectly sensible that this difference does not press so heavily on them as would a regular assessment on the land or trees. I believe from these considerations they are jealous of any irregularity among themselves, which might endanger the continuance of the system. Pattamars never visit the islands, and ships avoid them if possible, a few only, from the southern harbours of India, going direct to Arabia, sight them but probably not more than 5 or 6 a year ; and whenever a boat returns from a trip, she is drawn out of the water, and before being launched again it is necessary to obtain the Monegar's permission and a peon searches her before she starts. This may act as a slight check, though it may be evaded with the greatest ease, were it not their interest to avoid raising the least suspicion.

The whole of the salt consumed in these islands is imported from Goa, whither two or three boats are sent every season for the annual supply. It is there bought for $3\frac{1}{4}$ annas per moora, and is sold in the islands at 7 annas per moora, a price very much below what it could be got for in the Government godowns. The Beeby's islands are supplied chiefly from ours. The Islanders of Ameendevy stated their annual consumption to be about 800 to 1,000 mooras per annum, that of all the islands attached to Canara may amount to 1,500 to 1,800. The Islanders, who made no secret of this, said that they had always been in the habit of getting their salt from Goa, and quoted as a direct permission an order of 1840 directing the Monegar to release 100 mooras of salt which he had stopped, and reported for orders, and ordering that the Islanders should be permitted to import salt in the way they had hitherto been accustomed.

This smuggling has been winked at all along from a feeling that the enforcement of the monopoly would be attended with the greatest difficulty, and probably with most unsatisfactory results. A strict prohibition would contract the consumption of salt among the poor, who would use sea water in their cooking instead, as they now do when the supply is deficient, but possibly without forcing the body of the Islanders to seek their supply from the Government godowns. Every conceivable facility for smuggling exists in such islands. There is no commanding spot to look out from, and perfect thickets of trees, as they are, they may be approached by boats almost unperceived unless by a person on the shore and on the look out, from the low shore a boat is not seen above a few miles distant, and the Islanders are in the habit, when they wish to avoid the Government officers, of just sighting the islands from the mast head, and then lying to till after dark; they run in during the night and the cargo is safe before the morning. Were the *sibbendy* doubled, where the interests of the whole population are so perfectly at one as on this subject, their vigilance would scarcely prevent the illicit introduction, while, themselves personally interested in the introduction of a certain quantity and beyond the influence of effectual supervision, it is not improbable that these peons might be remiss in their duties. The Islanders would be burthened with an increased, and otherwise unnecessary establishment, while the advantage to Government would probably hardly pay the expenses.

With regard to tobacco the Islanders generally take a few maunds from the Government godowns for form's sake, but the principal consumption on the islands is of Bengal tobacco. On this point the Islanders were more reserved, and though I could not thoroughly trace its introduction, it seems to be through the Beeby of Cannanore. She probably has some traffic with Bengal, and supplies her own island, and from them it is introduced into ours. The prices are about $\frac{3}{4}$ of the Government prices and sufficiently low to induce consumers to prefer it. This also has been frequently reported by the local officers, and Bengal tobacco stopped, but it has been tolerated under the same considerations as influenced the directions with reference to salt, and the tobacco returned to the Islanders with a warning not to smuggle in future. It would be still more difficult to put a stop to this; less bulky than salt it is introduced in small quantities from the neighbouring islands and often about the person.

Sibbendy.

The management of the island is entrusted to a Monegar with the powers of an Ameen of Police, whose station throughout the greater part of the year is Ameendevy. He has 5 peons on pay of 5 rupees per mensem, of whom two are with him in Ameendevy and the rest distributed, one in each of the other islands. The Monegar sees that there is no clandestine traffic in coir from the islands, but he has nothing to do with the accounts, weighing, &c. of the coir and his duties are exclusively police. He has the assistance of one of the Islanders as a Karany to take down depositions, and to read them, for the character used is the Arabic. In addition to these duties the Karany has those of the Shanbogue or accountant; he keeps the accounts of the trees and the coir in the islands, and makes out and delivers the accounts of coir brought to the coast, in short he is the working man of the islands. His remuneration is 18 mooras of rice per annum worth about 27 rupees or little more than 2 rupees per mensem, and less than half of a peon's pay. It has always been an ill-paid office, but under the Beeby's rule the Karany, besides this nominal remuneration, had several perquisites which of course he does not now enjoy.

The expenses of the Sibbendy are entered in the margin, show an average for 10 years of 535 rupees per annum. The Karany's allowance is included which being paid in rice and varying according to the market value of the article, causes

	Rs.	A.	P.
1 Monegar per mensem...	17	8	0
5 Peons at 5 Rs. do.	25	0	0
	42	8	0
Per Annum....	510	0	0

Fusly	1243	535	0	0
,,	1244	535	0	2
,,	1245	533	10	9
,,	1246	537	6	11
,,	1247	535	13	2
,,	1248	546	14	10
,,	1249	541	8	0
,,	1250	537	11	9
,,	1251	532	9	10
,,	1252	532	6	2
	Total	5,358	4	7
	Average	535	13	3

in part the slight irregularity observable. For extraordinary occasions, such as the protection of wrecks, happily of rare occurrence, this Sibbendy is quite inadequate, and to meet such emergencies a large addition would be requisite, 2 or 3 peons among 1,000 men so keen as they are, would be disregarded, and on the occasion of the wreck of the *Byramgore* the Sibbendy themselves were robbers to a large amount. The only hope is to engage the body of the Islanders in the work of the salvage, and for example's sake to deal with them according to the strictest letter of the law in case of a recurrence of these barbarous practices. The former I have attempted to do by pointing out to them and fully explaining the nature of salvage transactions, and have fully warned them of the severity of the English law in such cases, but with what success remains to be seen; of this I am convinced, from what I experienced that under the similar circumstances, a small extra Sibbendy would be of little or no value. At present I think that no extra establishment is necessary, and that the Moktessers or head men should be made more use of.

Head Inhabitants. In these small islands there are no Potails or heads of villages, but their places are supplied in each of the islands by the body of Karomars, the hereditary heads of families that formerly paid nazzers regularly for their local honors and privileges to the house of Cannanore. Many of their privileges have fallen into disuse, but that of sitting at *koots** is one still jealously guarded. In Ameendevy these are 21 in number and divided into 2 classes, in the first are the heads of the 4 principal families of Paudámbelly, Porácat, Porart and Beamady, the 17 others, sit at the *koots* and decide the petty disputes of the island, but have not so much influence. The Karomars of Ameendevy have considerable influence in the other islands but they too have their Karomars though less numerous. These with the permission of the Monegars or peons assemble *koots* for the various purposes of internal economy of the islands, as when thefts of fruits are very frequent, to inquire into them and discover the thieves, who before the *koots* will generally confess. At certain periods they assemble to settle a day or week for killing rats, or the cocoanut beetle which are so destructive to the trees in all the islands

* Assemblies.

except Kiltan. To them is referred every case of the nature of a civil dispute, and though not always impartial, and generally dilatory in their work, they are a valuable body of judges where custom and hearsay rule almost every question ; for until very lately the use of documents was unknown in these islands. As much business as is possible of this nature should be referred to them for decision, and will be decided more to the satisfaction of the parties generally than could be done by officers holding local civil jurisdiction. Hitherto the Collector has taken cognizance of all cases in which rights were concerned, and referred them to their Karomars for decision. As long as this body exist to appoint Moonsiffs or any civil authority would be to entail expense, if nothing worse. It has been the custom of these assemblies or *koots* as they are called to impose small fines paid in coir to Government on members who absent themselves without sufficient cause, as well as on those who do not appear before them when called, and this excellent custom has always been recognized by the Magistrate, and such fines confirmed.

The Karomars stand bail for all persons charged with crime, for which it will be necessary to bring them to the coast, and undertake to deliver them before the Magistrate ; and in cases of fines, some one of them undertakes to levy the amount of coir and deliver it on the coast according to the Monegar's list. No coir is ever collected by the police. To these Karomars with the Karony is left the whole coir management, and it may be said that the generality of the Islanders are the dependants of some one or other of them. By immemorial custom they are required to furnish boats and rowers gratis, to take the Monegar the tour of the island once in the beginning of every season, to make inquiries into what has happened during the monsoon and examine any cases that may have accumulated.

The state of crime in these islands for the last 8 years is shown by the marginal statement to be on the whole increasing, but I attribute this to greater vigilance in bringing offenders forward. The most frequent crimes are petty assaults and theft of nuts from the trees, but there is from time to time a case of stealing from houses and slight house-breaking. Great difficulty is experienced in making out a case which

Year.	Total punished.	No. of persons confined in stocks, &c.	No. fined.	Amount of coir.		
				Cands.	Mds.	lbs.
1837..	79	7	72	0	16	0
1838..	76	7	69	0	19	17½
1839..	34	0	34	0	8	17½
1840..	167	29	138	2	17	7
1841..	165	45	120	2	8	21
1842..	105	19	86	2	11	7
1843..	118	31	87	2	11	0
1844..	93	18	75	1	13	0

Islanders see will require to go before the Court, from the fear of being obliged to attend as witnesses. This is especially the case when the witnesses are chiefly females, for they will not leave the islands, the matter is therefore immediately compromised and justice frequently defeated. The Monegar has no proper place of confinement, and the punishment of imprisonment for theft is quite a farce and ineffectual; the principal inhabitants generally recommend flogging. For petty assaults fines are levied in coir at 1 rupee per maund. The price actually paid by Government is only about 11 annas per maund, the commutation rate then is greatly in favor of the fined, but even this calculation will not measure its value to a man who has the raw material about him, and has merely to direct the woman of his house to make up a little more coir. The fines are never paid at once, for the Monegar has no room to keep coir, and its weight always varies, but are undertaken by one of the Karomars so that all things considered the commutation rate should at least be doubled.

The Monegar makes the tour of the islands only once a year generally though situated near each other. This is not sufficient for effectual supervision, and he should be authorized to engage a boat for that purpose at least once a month, while communication is open.

Coir monopoly on the Coast.

The management of the coir in the Government monopoly, and the sources whence we look for a small revenue alone remain to be described. The months of January and February are very busy ones on the islands, the accumulations of coir for the season are gathered and made up into yarns of 70 to 75 fathoms long and brought by each family to the boat owner whom they are bound to employ; he receives their coir by weight but without reference to the quality and undertakes to pay to each on his return, their due proportion of the price received from Government for the boat load, and this too is done without reference to the classification on the coast. The coir is then unrolled, and packed tightly into boats which will carry from 40 to 60 candies. The boats are generally so top heavy from the article being bulky that should they meet squalls, they are obliged to throw a large quantity overboard; the loss of coir in this way is frequently very considerable. In March and April, the coir is brought to the coast. It is dried for 8 days, weighed and delivered into the godowns by the Islanders, and no expense is incurred. No separation of the coir into different classes or particular examination into its quality takes place at the time of receiving the coir, it is only on payment of the prices that any classification is

Classification of Coir.

made, and since 1837, the quantities to be received in each class have been fixed at a certain rate per cent. according to the general character of the coir supplied from each of the islands. Of Ameendevy and Kadamat coir—(for imported together they are received indiscriminately, though the latter is of the best quality,) 70 per cent. is paid for, as 1st class coir at 21 rupees 14 annas per Mangalore candy of 560 lbs. (equal to 25 rupees per Calicut candy of 640 lbs.) 20 per cent. is paid for as 2nd class at the rate of 17 rupees 8 annas per Mangalore candy, (or 20 rupees per Calicut candy) and 10 per cent. is entered as 3rd class coir and paid for at the rate of 13 rupees 4 annas 6 pie per Mangalore candy (equal to 15 rupees per Calicut candy) this will give the average price paid for a Mangalore candy of Ameendevy coir 20 rupees and 2 annas (or 23 rupees per Calicut candy of 640 lbs). Kiltan and Chetlat coir is finer and whiter and is received on a somewhat better footing. Of this 80 per cent. is paid for as 1st class, 15 per cent. as 2nd class, and 5 per cent. only is taken as 3rd class, at which rate the value of a Mangalore candy is 20 rupees 12 annas 7 pie, or 23 rupees 12 annas per Calicut candy and the difference between the prices paid for Ameendevy coir and Kiltan and Chetlat coir amounts to about 2-3rds per cent. In some of the Ameendevy reports I find the average price paid for coir stated as 17 rupees 8 annas per candy, which, from the above, is shown to be erroneous. Probably 2-3rds of the coir being entered as Ameendevy coir, is paid for at the lower average rate, but even then the average rate would be 20 rupees 5 annas 6 pie per Mangalore candy, or 23 rupees 4 annas per Calicut candy.

Until the year 1820, all coir was paid for at the rate of 21 rupees 14 annas per Mangalore candy, or 25 rupees per Calicut candy of 640 lbs. It appears from the records, that in that year the Head English writer reduced the price of some considered inferior to 17 rupees 8 annas per Mangalore candy, an arrangement which was confirmed by Principal Collector Harris, under date the 8th April, 1820. The native servants soon introduced a 3rd class, and made still further reduction, and the classification of the coir became a cause of yearly complaint on the part of the Islanders against the partiality and injustice of the public servants, who, they alleged, were inexperienced and unfit to judge the qualities of the coir. Mr. Lewin referred the matter in 1837 to a punchayet of experienced merchants, who decided that

90 per cent. of Chetlat and Kiltan coir should be paid for as 1st class coir, and 10 per cent. should be received as 2nd class coir, but that none of the coir supplied from these two islands was so inferior as to justify its being placed in a 3rd class, they recommended that 75 per cent. of Ameendevy and Kadamat coir should be paid for as 1st class, 19 per cent. as 2nd class, and 6 per cent. as 3rd class. From a comparative statement of the classification made by the servants during the five preceding years it appeared that, on an average 66 per cent. only, of Ameendevy and Kadamat coir had been paid for as 1st class, 22½ per cent. as 2nd, and 11½ per cent. as 3rd class, that of Chetlat coir 77½ per cent. had been taken in the 1st class, 15 per cent. as the 2nd, and 7½ per cent. as the 3rd, while the average classification of Kiltan coir had been 75 per cent. as the 1st class, 15½ per cent. as the 2nd, and 9½ per cent. as the 3rd. It appeared from this that the classification by the native servants had been to the disadvantage of the Islanders, but the recommendation of the merchants was considered too favorable. The Islanders and Karany were then examined, and after some discussion the rates were fixed as they now stand. By this arrangement an end was put to the constant, and in part just, complaints of the Islanders and to a great deal of trouble and loss of time in classifying the coir, a classification of which no notice was taken in selling it. The Islanders were fully warned that if advantage were taken of the arrangement, and coir found to deteriorate, it would be given up. I do not think that this had had the effect that was feared; the most material differences in the quality of coir arise from causes over which the Islanders have no control, and they manifest a most wholesome dread of the old state of things being reverted to.

Prices.

Up to fusly 1235* the Bombay and Bengal Government took almost the whole of the coir brought from these islands, and credited this Collectorate with 65 rupees per candy. The price has since fallen very much, the Bengal Government now seldom require more than ½ or ⅔ds. of what we have, and the rest, which is in general of a 2nd rate quality after selecting for the Bengal Government, is sold here by public auction. A marginal statement shows the

Fuslies.	Quantity of Coir.			Rate per candy.			Value.		
	Candies	m	lb	R	A	P.	Rs.	A	P.
1247........	739	0	0	20	0	0	14,780	0	0
1248.	90	18	14	20	0	0	1,818	8	0
	200	13	17	25	0	0	5,017	0	2
	291	12	3	0	0	0	6,835	8	2
1249........	401	5	9	25	0	0	10,031	10	5
1250........	393	16	0	25	0	0	9,845	0	0
1251........	253	8	11	25	0	0	6,335	7	10
1252........	275	0	15	25	0	0	14,133	4	10
1253........	565	6	18	25	0	0	14,133	4	10
1254........	265	9	24	25	0	0	6,637	5	2

* A, D. 1825-26.

amount sent to Bengal yearly since 1247, and the amount credited per candy at the bazar rate in Mangalore. The prices realized have fluctuated greatly during the last 20 years; they have been frequently below the price paid to the Islanders, and at best, have never yielded about 12 to 20 per cent. profit.

Sources of Surplus revenue.

During the first five fuslies of the British rule in Canara, the islands were rented to Packy Beary by whom probably very large profits were made. In 1804 their management was assumed by the Government, and from that year till fusly 1226 a considerable surplus revenue was derived from these islands, principally from the difference between the purchase and sale prices of the article. The average surplus profits of the monopoly for 5 years from 1814 to 1818 was rupees 23,424 per annum, and of 5 years from 1819 to 1823 both years inclusive was rupees 25,105 per annum. The value of coir having fallen, the Bengal Government declined crediting the district with more than the Mangalore market price for the article supplied to them, and the average price realized by the sale of coir since 1237 has been rupees 21-8-8 per candy, but as the purchase price was about 20-5 per candy scarcely more than 5 per cent. was derived from the proper source of a monopoly revenue. Some excess of receipts over disbursements however has been maintained in the following manner. The price of coir paid to the Islanders has from time immemorial been paid $\frac{1}{4}$th in coir and $\frac{3}{4}$th in rice, at a fixed average rate of 84 rupees per *corge* of 42 *mooras*.

State of the Revenue of late years.

The accounts of 17 years since the important change in the prices obtained for coir, show that as far as concerns this district, there has been a balance of receipts over disbursements in 15 years averaging for the 15 years, rupees 3,741 annas 12 pice 9 per annum. In 1832 and 1833 there was a net deficiency as an offset against this balance I believe an allowance of 1,500 pagodas (5,250 rupees) enjoyed by the house of Cannanore as compensation since about 1,232 should be reckoned. Should such an allowance exist it is clear that during 12 years from 1237 to 1241 there was, with two exceptions, 1245 and 1247, an annual net deficiency in the revenues of the islands as compared with the charges. However since 1249 the prices realized have been steadier and better, during the 5 years 1249 to 1253 there has been an excess of receipts over disbursements, averaging annually rupees 7,857 annas 8 pice 4, and leaving, even if necessary to charge the whole allowance above alluded

against these islands, a net surplus revenue averaging about 2,600 rupees per annum.

Of the system generally. The unproductiveness of the coir monopoly, and the position of Government receiving as it does large quantities of raw produce, fortunately not of a very perishable nature, which frequently lies on its hands upwards of a year after the purchase money has been paid, and for which, were not a distant market provided, probably scarcely higher prices than those prescriptively fixed as payable to the producers would be obtained; these considerations, and the irregularity and uncertainty of the fund from which the present occasional surplus is obtained as shown in practice, seem to have suggested to the officers in charge of the district for several years back, the idea that some change of system might be advisable. The growth of coir on the coast has increased so much, that though the quality of Laccadivy coir will always enable it to command better prices than the coast grown article, the former prices will never again be obtained and even a still further fall may occur.

The following paras. are from Mr. Collector Cotton's Aumany Report of 1835, and the same sentiments seem to have been adopted by several Officers since.

Para. 31. "I see no reason why the Islanders should now be "assessed in so peculiar a manner, the inhabitants "should, I think, be allowed to trade in coir as well as any other "produce, and whatever revenue they may be considered liable to "pay for the protection they enjoy, should be levied on their land or "in export duties. I do not mean however to recommend the im-"mediate adoption of any measure which may cause distress to the "Islanders."

Para. 32. "The present price of coir in the market of Manga-"lore is about 18 rupees per candy, which is nearly the "average amount of the three sorts as they are paid for by Go-"vernment, but the Islanders would not be able to find an immedi-"ate market for the whole of their coir even at a lower price if "the Government discontinued to purchase it, and would no doubt "suffer considerable difficulty. The Government having enjoy-"ed all the advantages of high prices for many years, cannot now "fairly call upon the Islanders to share in the loss of low prices, but "I think a better system of assessment may be substituted for the "coir monopoly when circumstances render a change equitable to "both parties."

The nature of the proposed change is not specified, but before these paras. were written, Mr. Collector Cotton was aware of the declared aversion of the Islanders to a change which would substitute an assessment for the present system of monopoly. The sentiments of the principal inhabitants were taken by a deposition from them in 1834, which was lost with the rest of the records in 1837, and I cannot now cite their special reasons, but from conversation which I had with them, there can be no doubt that they still prefer the present system. Their reasons are probably a general dislike to a change in an immemorial practice. For good or for evil, so radical a change as must take place, if the present monopoly is abandoned, cannot fail to excite at first sight dissatisfaction amongst the conservative spirits of a small and exclusive native community, throughout which the influence of such a change must be extensively felt. The weightiest objection, however, on their minds is no doubt the fear of a heavy direct land assessment with its official interference and its calculations and rules unbending to individual circumstances, in exchange for their present light contribution to the public revenue; for it must be borne in mind that the coir produce of a tree is not more than one-third of the gross produce, and if under the circumstances above detailed 45 per cent. of the market value of this coir falls to Government, it is less than one-sixth of the gross produce. This contribution is paid in the most indirect way by the sale of surplus produce, and payment in food, and so that Government participates fully in any loss from deficiency of crops or even from the idleness of the Islanders in manufacturing the coir, while it bears exclusively any loss from enhanced prices of rice.

Another objection would be the difficulty of paying a money assessment—the total absence of money rents would indicate that the Islanders are not ready to pay a money assessment. The ready and steady market for their surplus produce which the present system affords is certainly in some measure a boon, and as a reason for maintaining the system, the Islanders press especially the difficulties and disadvantages to which they must be exposed in the market, that they would be obliged to find a market for 5 or 6 hundred candies of coir within a few months, that they would have scarcely time to watch the market, and being obliged to return to the group, where they are shut up for so many months they would find difficulty in recovering their debts. Possibly too much weight is given to these considerations, urged by the Islanders with a different view, and

adopted without full consideration. The whole length of the coast, (their boats sometimes go as far as Bombay,) with many good marts, would not feel the supply of a few hundred candies of good coir materially, and occurring as it would periodically would soon correct itself. The latter considerations are important but Moplas are skilful traders and the Islanders find no difficulty in getting a market for their surplus nuts. Take the market price of the raw coir yarn at 24 or 25 rupees per candy, and set all these disadvantages down as a deduction of 20 per cent., and the price which would be realized by the Islanders would be at least 40 per cent. above what they now actually receive for it in this shape from Government. But under the present system the Government requires the producer to give up the article in an almost raw state, there is no encouragement to enhance its value by the employment of skill or labour; in fact such is discouraged as the only object can be illicit traffic. Now the easy disposal of the raw article is probably a cause of congratulation among these lazy fishermen, but the native energy of the Mopla would engender industrious habits, and independence of character, were the monopoly thrown open and the people obliged to compete in the market.

Reduction of Prices.

The Islanders of course strenuously maintain that a change in the prices is a breach of *mamool** and 25 rupees per Calicut candy is guaranteed to them by prescription. In the introduction of classification with reference to the quality of the coir an infraction was made on this imaginary guarantee, and the Beeby of Cannanore has very materially modified her prices of late years. Reduction of these now would give rise to great discontent, and be but a temporary measure, further fall in prices would again require the application of the same remedy. It would tend to reproduce the objections, on the score of the moral effect on the people, to monopolies. The body of the people certainly are impressed with the idea of the fixity of the present rates. Twenty-five rupees per Calicut candy was paid by former Governments, and has been the basis of the rates paid by us for nearly half a century during the greater part of which period we have been gainers.

MANGALORE,
16*th July*, 1846.

* Prescriptive usage.

Appendix A.—*General Statement showing the quantity of Coir received, the amount of Receipts and Disbursements, and the Surplus revenue derived from the Laccadive Islands since coming under the Honorable Company's rule.*

Fuslies.	Total Amount of Coir.				Receipts. Amount realized on the sales of Coir.			Receipts. Average price per Candy.			Disbursements. Amount paid to the Islanders in Rice and Coin.			Disbursements. Miscellaneous expenses Sibbendy, &c			Disbursements. Total.			Net Profits of the Monopoly.			Deficiency.			Remarks.
1	2				3			4			5			6			7			8			9			10
	Cds.	Mds.	lb	R.wt	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rs.	A	P.	
1209....	0	0	0	0	6,800	0	0	0	0	0	0	0	0	0	0	0	0	0	0	6,800	0	0	0	0	0	
1210....	0	0	0	0	7,200	0	0	0	0	0	0	0	0	0	0	0	0	0	0	7,200	0	0	0	0	0	
1211....	0	0	0	0	9,100	0	0	0	0	0	0	0	0	0	0	0	0	0	0	9,100	0	0	0	0	0	
1212....	0	0	0	0	9,500	0	0	0	0	0	0	0	0	0	0	0	0	0	0	9,500	0	0	0	0	0	
1213....	0	0	0	0	9,500	0	0	0	0	0	0	0	0	0	0	0	0	0	0	9,500	0	0	0	0	0	
Total..	0	0	0	0	42,100	0	0	0	0	0	0	0	0	0	0	0	0	0	0	42,100	0	0	0	0	0	
Average of 5 years	0	0	0	0	8,420	0	0	0	0	0	0	0	0	0	0	0	0	0	0	8,420	0	0	0	0	0	
1214....	313	0	17	30	18,375	4	9	58	10	8	6,846	9	7	289	0	0	7,135	9	7	11,239	11	2	0	0	0	
1215....	395	15	13	0	21,767	8	5	55	0	0	7,059	2	8	354	12	10	7,813	15	6	13,953	8	11	0	0	0	
1216....	399	8	16	0	25,962	13	8	65	0	0	7,314	4	2	296	0	0	7,610	4	2	18,352	9	6	0	0	0	
1217....	400	12	19	0	26,041	3	3	65	0	1	6,848	10	8	291	1	0	7,139	11	8	18,901	7	7	0	0	0	
1218....	367	7	26	0	22,734	9	0	64	9	7	6,377	12	4	644	8	1	2,022	4	5	15,712	4	7	0	0	0	
Total..	1,876	5	7	30	1,14,881	7	1	308	4	4	34,446	7	5	1,875	5	11	36,721	13	4	78,159	9	9	0	0	0	
Average of 5 years.	375	5	1	22	22,976	4	7	61	10	5	6,889	4	8	375	1	2	7,344	5	10	15,631	14	9	0	0	0	
1219....	338	14	27	0	19,933	1	10	59	7	5	5,903	15	11	799	7	9	6,703	7	8	13,229	10	2	0	0	0	
1220....	421	13	20	0	26,753	14	0	63	7	1	7,853	15	5	677	15	3	8,531	14	8	18,221	15	4	0	0	0	
1221....	463	18	17	0	29,444	3	9	63	7	1	8,507	9	9	439	13	6	8,947	7	3	20,496	12	6	0	0	0	
1222....	400	10	3	0	25,807	6	3	64	6	11	9,665	6	5	299	5	3	9,964	11	8	15,842	10	7	0	0	0	
1223....	419	18	0	0	27,293	8	0	65	0	0	7,290	4	8	378	0	0	7,668	4	8	19,625	3	4	0	0	0	
Total..	2,044	15	11	0	1,29,232	1	10	315	12	6	39,221	4	2	2,594	9	9	41,815	13	11	87,416	3	11	0	0	0	
Average of 5 years.	408	19	2	8	25,846	6	9	63	2	6	7,844	4	0	518	14	9	8,368	2	9	17,483	3	11	0	0	0	

Fuslies.	Total Amount of Coir				Receipts. Amount realized on the sales of Coir.			Receipts. Average price per Candy.			Disbursements. Amount paid to the Islanders in Rice and Coin.			Disbursements. Miscellaneous expenses Sibbendy, &c			Disbursements. Total.			Net Profits of the Monopoly.			Deficiency.			Remarks.
1	2				3			4			5			6			7			8			9			10
	Cds.	Mds.	lb	R.wt.	Rups	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rs.	A	P.	
1224....	508	9	15	0	33,050	12	1	65	0	0	7,450	13	7	373	10	10	7,824	8	5	25,226	3	8	0	0	0	
1225....	402	12	8	0	26,169	4	10	64	15	11	5,146	9	4	369	6	11	5,516	0	3	20,653	4	7	0	0	0	
1226....	475	7	17	0	30,899	11	7	66	0	0	7,647	13	0	373	6	10	8,021	3	10	22,878	7	9	0	0	0	
1227....	533	14	22	0	34,693	0	10	65	0	0	8,804	3	0	374	2	4	9,178	5	4	25,514	11	6	0	0	0	
1228....	483	30	11	0	31,623	12	5	65	2	0	8,396	3	10	376	10	3	8,773	1	1	22,850	11	4	0	0	0	
Total..	2,403	14	17	0	1,56,436	9	9	326	1	11	37,415	10	9	1,867	5	2	39,313	2	11	1,17,123	6	10	0	0	0	
Average of 5 years	480	14	25	32	31,287	5	1	65	3	7	7,489	2	1	373	7	5	7,862	10	2	23,424	10	11	0	0	0	
1229....	477	7	19	0	31,029	15	2	65	0	0	8,462	5	9	377	1	7	8,839	7	4	22,190	7	10	0	0	0	
1230....	490	8	12	0	31,877	6	1	65	0	0	8,619	5	1	400	1	7	9,019	6	8	22,857	15	5	0	0	0	
1231....	616	12	4	0	42,029	7	6	65	0	0	8,664	0	0	375	7	2	9,039	7	2	32,990	0	4	0	0	0	
1232....	452	4	15	0	29,391	11	10	65	0	0	5,949	9	10	393	11	2	6,343	5	0	23,051	6	10	0	0	0	
1233....	537	8	18	0	33,633	1	6	65	0	0	8,221	12	9	976	6	3	9,198	3	0	24,434	14	6	0	0	0	
Total..	2,581	1	12	0	1,67,961	10	1	325	0	0	39,917	1	5	2,522	11	9	42,439	13	2	1,25,521	12	11	0	0	0	
Average of 5 years	516	16	8	0	33,592	14	9	65	0	0	7,983	6	8	504	8	9	8,487	15	5	25,104	15	4	0	0	0	
1234....	529	0	17	0	34,386	15	6	65	0	0	8,996	6	0	653	5	10	9,649	11	10	24,737	3	8	0	0	0	
1235....	524	6	26	0	34,082	8	6	65	0	0	9,035	4	0	593	1	0	9,628	5	0	24,454	3	6	0	0	0	
1236....	497	14	14	0	25,926	15	8	52	1	5	8,390	3	9	860	9	6	9,250	13	3	16,676	2	5	0	0	0	
1237....	527	9	15	0	12,501	1	10	23	11	2	8,068	10	10	1,028	3	3	9,096	14	1	3,401	3	9	0	0	0	
1238....	454	13	2	0	8,929	0	0	19	10	2	5,953	15	1	797	5	2	6,751	4	3	2,177	11	9	0	0	0	
Total..	2,533	4	18	0	1,15,826	9	6	225	7	10	40,44	7	8	3,932	8	9	44,577	0	5	71,449	9	1	0	0	0	
Average of 5 years	506	12	26	0	23,165	5	1	45	1	6	8,088	14	4	786	8	1	8,875	6	5	14,289	14	7	0	0	0	

Fuslies.	Total Amount of Coir.				Receipts. Amount realized on the sales of Coir.			Receipts. Average price per Candy.			Disbursements. Amount paid to the Islanders in Rice and Coin.			Disbursements. Miscellaneous expense Sibbendy, &c			Disbursements. Total.			Net profits of the Monopoly.			Deficiency.			Remarks.
1	2				3			4			5			6			7			8			9			10
	Cds.	Mds.	lb	R.wt	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rups.	A	P.	Rs.	A	P.	
1239....	379	1	7	0	7,410	3	1	19	10	10	4,096	1	3	518	12	9	4,641	14	0	2,795	5	1	0	0	0	
1240....	498	10	12	0	9,982	3	1	20	6	3	6,173	4	1	356	9	6	6,529	9	7	3,452	10	4	0	0	0	
1241....	568	13	5	0	11,011	7	6	19	5	9	7,680	13	3	735	9	6	8,416	2	6	2,595	5	9	0	0	0	
1242....	584	1	20	0	8,661	8	8	14	13	1	8,306	12	3	1,231	10	10	9,538	7	1	0	0	0	876	14	5	
1243....	593	5	14	0	8,492	14	2	14	5	0	8,127	7	8	567	5	8	8,694	13	4	0	0	0	201	15	2	
Total..	2,623	12	2	0	45,588	5	4	88	8	1	34,381	2	6	3,440	0	3	37,823	14	6	8,843	5	2	1,078	13	7	
Average of 5 years	524	14	11	24	9,117	10	8	17	13	2	6,876	13	3	688	0	0	7,564	12	6	1,768	10	7	215	12	3	
1244....	517	16	14	0	19,683	0	0	18	11	2	6,401	9	10	615	9	4	7,020	3	2	12,662	12	10	0	0	0	
1245....	585	1	11	0	11,353	1	11	19	3	0	7,575	4	8	586	9	10	8,161	14	6	3,191	3	5	0	0	0	
1246....	567	6	3	0	11,538	9	2	20	4	10	7,171	14	8	840	2	5	8,012	1	1	3,526	8	1	0	0	0	
1247....	1,138	12	21	0	27,642	1	10	23	11	9	9,897	2	6	642	2	10	10,539	5	4	17,102	12	6	0	0	0	
1248....	631	5	21	20	15,350	4	2	21	5	0	10,227	15	2	638	2	2	10,866	1	4	4,484	2	10	0	0	0	
Total..	3,440	2	14	20	85,567	1	1	106	4	0	41,276	14	10	3,322	10	7	44,599	9	5	40,967	7	8	0	0	0	
Average of 5 years	68	0	14	4	17,113	6	7	21	4	0	8,255	6	2	664	8	6	8,919	14	8	8,193	7	11	0	0	0	
1249....	632	3	2	0	15,728	10	5	21	12	0	9,497	8	2	590	12	10	10,088	5	0	5,640	5	5	0	0	0	
1250....	664	3	18	20	16,463	5	3	21	15	10	7,287	5	10	599	13	7	7,882	3	5	8,581	1	10	0	0	0	
1251....	649	17	27	0	16,245	5	5	24	15	11	8,071	2	1	567	12	6	8,638	14	7	7,606	6	10	0	0	0	
1252....	704	4	7	20	17,593	5	4	24	15	7	7,049	12	6	577	9	11	7,627	6	5	9,965	14	11	0	0	0	
1253....	622	15	4	0	15,580	4	10	25	0	2	7,533	0	3	553	7	7	8,086	7	10	7,493	13	0	0	0	0	
Total..	3,273	3	29	0	81,610	15	3	124	11	8	39,438	12	10	2,889	8	5	42,323	5	3	39,287	10	0	0	0	0	
Average of 5 years	654	12	22	21	16,322	3	0	24	15	1	7,887	12	2	577	14	5	8,464	10	7	7,857	8	4	0	0	0	

B.—*Abstract Statement showing the Native returns of Population, &c., of the Luccadive Islands.*

		Population.			Cocoa Plantation.				Houses.	Mosques.	Soopary Trees.	Bread Fruit Trees.		Undel Trees.	Lime Trees.	Cattle.	Plantain Gardens.	Boats.		
		Male.	Female.	Total.	Total Trees.	Chouk or Unproductive.	Young Trees and Plants.	Total Productive.										Large.	Small.	Donies.
Ameendevy..	For 1827....	No	retur	ns.	67,534	2,745	20,716	44,073	198	0	0	0	0	0	0	0	0	0	0	0
	,, 1831....	944	994	1,938	71,616	1,589	23,358	46,669	296	31	389	438	0	0	0	0	0	0	0	0
	,, 1839....	1,081	1,161	2,242	64,943	7,660	20,942	36,341	345	38	440	834	0	29	100	134	371	17	14	77
	,, 1844....	1,142	1,173	2,315	64,172	4,052	15,891	44,229	343	38	322	853	0	17	101	167	365	18	18	97
Kadamat.....	,, 1827....	No	retur	ns.	2,936	66	1,126	1,744	10	0	0	0	0	0	0	0	0	0	0	0
	,, 1831....	38	38	76	4,699	237	2,731	1,731	15	2	0	1	0	0	0	0	0	0	0	0
	,, 1839....	60	54	114	2,401	138	915	1,348	22	2	0	4	0	4	1	17	0	0	2	10
	,, 1844....	71	62	133	3,319	153	804	2,362	22	2	0	8	0	3	1	26	0	0	2	9
Keltan.......	,, 1827....	No	retur	ns.	29,975	2,102	19,851	8,022	62	0	0	0	0	0	0	0	0	0	0	0
	,, 1831....	224	241	465	34,428	1,207	23,433	9,788	92	6	0	0	0	0	0	0	0	0	0	0
	,, 1839....	263	268	531	27,100	3,630	11,823	11,647	140	13	0	17	0	2	21	86	0	8	12	59
	,, 1844....	316	323	639	29,297	2,525	11,855	14,917	151	11	0	21	0	3	23	88	0	12	11	73
Chetlat.......	,, 1827....	No	retur	ns.	21,336	483	14,465	6,388	45	0	0	0	0	0	0	0	0	0	0	0
	,, 1831....	140	213	353	24,899	541	4,246	20,112	75	4	0	1	0	0	0	0	0	0	0	0
	,, 1839....	234	237	471	27,501	1,695	18,523	7,283	112	7	9	17	0	22	26	52	0	8	20	66
	,, 1844....	263	259	522	25,665	1,399	16,520	7,746	114	8	6	24	0	18	22	52	0	8	19	70
Total of 4 Islands for 1844..		1,792	1,817	3,609	122453	8,129	45,070	69,254	630	59	328	906	0	41	147	333	365	38	50	249

II.—*Visit to Mount Sinai to which is prefixed a brief Geological Sketch of the Peninsula of Sinai. By* Captain NEWBOLD.

The Peninsula of Sinai is a triangular tongue of land between the Gulfs of Suez and Akaba comprehended between the latitudes of 30° and 27° 40′ N. and longitude 30½ and 35° E. A line drawn from the head of one gulf to the other forms the base of the triangle about 107 miles broad from E. to W. which terminates to the south in the apex of Ras Mahomed, where the two gulfs unite in the common channel of the Red Sea. The average length of the peninsula from N. to S. is about 108 miles.

The elevated plateau of Et Tih occupies the northern parts of this tract, and the mountainous central region of Mount Sinai may be considered as reaching from the southern base to the vicinity of Ras Mahomed, which is a low ridge of rock not deserving of the name of a promontory.

On the eastern side the mountains almost fringe the gulf of Akaba, but on the western flank a maritime plain extends between the base of the central mountainous region and the Red Sea, here and there interrupted by mountain-spurs, as at Jebel Pharoun and Ras Jehan, coming down to the sea. The longitudinal and the transverse vallies by which the southerly or mountainous region is strangely fissured, form the natural routes and lines of drainage—the *wadis* of the Arabs.

Geological Features.

The plateau of Et Tih literally, meandering, is a dreary desert, elevated, flat, often covered with drifted sands, beds and mounds of gravel, of quartz, flint, calcareous and jaspideous pebbles resting on a tertiary limestone, which stretches across the isthmus of Suez into Egypt on the one side, and to the ranges of Libanus on the other, sinking northerly towards the sandy maritime tracts skirting the Mediterranean. It has received its name of Et Tih from its level and almost trackless extent.

This limestone is often of a chalky texture and colour. Where it is so, it generally contains imbedded nodules of flint, which are often black, in regular and almost horizontal layers, conforming to the stratification. In other localities it is usually of a cream or buff colour, and close in texture. Among its numerous fossils I found

ostreœ, echini, madripores, pecteus. Rock-salt and Gypsum occur in layers.

The limestone beds of Jebel Pharoun, Jebel Hummam and other ranges on the eastern coast, appear to be spurs and outliers from Et Tih.

The central region around Mount Sinai presents a magnificent outburst of granitic and porphyritic rocks which have uplifted and thrown into confusion a zone of hypogene rocks, principally hornblendeschist and gneiss, all penetrated by great dykes of basaltic greenstone, which present a singular feature in this extraordinary tract, passing through and over high bare mountains of red granite, in dykes and walls, and adding much by their black rugged exterior to the desolation which prevails.

The greatest elevation which the granite attains is within a short radius from Mount Sinai—itself a granite mass 7,412 feet above the sea. Mount Catherine 2 miles to the S. W. is 8,063 French feet; Jebel Serbal 6,342 French feet; Om Shomar, about 7 miles S. by W. from Mount Sinai, is however said to be the highest peak in the Peninsula.

The heights of the southern prolongation of the central region towards Ras Mahomed, put down in the maps under the general term of Jebel Et Turfa, have not been ascertained. The nearest approach of the granite to the western coast is near its N. W. angle in about 29° 4′ at Wadi Dhafery. At Tor it is about 5 miles distant. It spreads out, breaking up the hornblendeschist, to the eastern coast, where it forms a range from 800 feet to 2,000 feet above the sea. Emerging on the north in about latitude 29° from the sandy plain of Debbater Ramleh at the base of the plateau of Et Tih it disappears to the S. under the tertiary fossiliferous limestone of Ras Mahomed.

Sandstone formation.

A broken frame-work of sandstone is seen resting on the borders of the granitic and hypogene areas, and sometimes entangled in them, the limits of which it is difficult to define. On the north it appears to be bounded by the limestone of Et Tih and is seen near the coast of the Red Sea in the vicinity of Ras Zulima, a little south of the limestone of Jebel Pharoun, and forms the ranges of Jebel Mookattil, En Nasb, Serabut, al Kadim, and the mountain of the Bell, "*En Nakús*" S. of which it disappears under the tertiary limestone of Jebel Hummam and El Kaa near Tor.

I am not aware that it has been seen south of this on either side of the Peninsula, but it will probably be found lower on its eastern flank. At Jebel Nakús it appears insulated from the granite and hypogene schists, amidst a formation of tertiary limestone, I could discover no traces of the former rocks *in sitû* in this locality, though the probability is they are at no great distance below its base.

Near the eastern coast it caps the hornblende rock at Ograt el Faras and hence to Wadi Murrah and El Ghor. It caps the granite of Jebel Sumghy, Es Sadeh and northerly it is seen occasionally resting on the granitic rocks, as at Muzirk and Ras el Musry to the head of the Akaba gulf.

In lithologic character it varies from a compact reddish quartz rock as at the western mountain near Tor to a whitish grit as at En Nakûs and to variegated sandstones as at Wadi Murrah.

The extensive sandy tracts and dunes in the interior which usually mark the vicinity of this formation, are the result of the weathering of the less consolidated beds of this rock and which possibly in some cases never have been consolidated. This remark is however not intended to apply to the drifts of fine blown sand which are so remarkable on the sides of the ranges which skirt the Red Sea; and which have evidently been blown up from the sandy shore.

More recent deposits. The low maritime plains are usually covered with sand and sometimes with a gravel which as on the plain of El Kaa has been transported a considerable distance from the granitic rocks in the interior. This gravel it is easy to account for in the beds of the *Wadis* by the action of the mountain torrents, which come down occasionally with great violence during the rains; but a considerable portion of it is now far remote from their present action. It is however in greatest abundance near the mouths of the *Wadis* which have in many cases cut their channels through beds of it of considerable thickness, and which on the eastern coast, as Professor Robinson informs us, reach from the base of the mountains to the sea, sometimes in beds feet thick.

I examined the beds at the mouth of Wadi Hebron where it opens into the plain of El Kaa, under the impression that they might be ancient moraines but found the pebbles of moderate size and smaller, regularly interstratified with layers of sand, and no signs of glacial action on the rocks. The rapid melting of the snows which are

known to cap the peaks of Sinai during the winter months, no doubt adds to the force of these *Wadi* torrents.

It appears to me that much of this gravel which cannot be accounted for by existing causes of transport, was accumulated during oscillations of the surface of the land.

Underneath the surface of the sand, especially near the head of the gulf of Suez and in many places rising in small hillocks above it, we see thin beds of a grey and greenish clay, sand and marl, often laminated, imbedding layers of lamellar crystallized gypsum and muriate of soda or rock-salt and sometimes existing pelagic shells, also little mounds abounding in little worn fragments of Egyptian pebble, jaspers, and hard calcareous stones, light coloured interiorly; but of a dark brown exterior, evidently stained with oxide of iron, which has a tendency to blacken when in contact with calcareous matter. This dark appearance is so remarkable that Niebuhr and others after him, thought the stones had been blackened by the sun. The water of the wells rising in these saliferous beds is usually brackish as might be expected. Raised beaches of recent coral a few feet high, occur at Tor and many other places on the Red Sea. According to Rüppell there is a raised coral beach, 13 feet above the sea level, at Ras Mahomed.

Volcanic Rocks.

Laborde and others have doubted the existence of volcanic rocks on the peninsula of Sinai, from not having observed them, and from Rüppell's arguing their absence from not finding titaniate of iron mingled with the sand brought down by its streams. Burckhardt distinctly states their occurrence to the south near Shurm, on the east coast north of Ras Mahomed, as black and red rocks, forming crater-like configurations. He also mentions basaltic tufa composing low hills between Wadis Ruman and Mukatteb. They are no doubt rare.

Ages of the Rocks of Sinai.

Regarding the supposed age of the different rock formations, Burckhardt and Professor Robinson, from whose valuable works a large share of the information contained in this sketch has been derived, say nothing and indeed tell us little, beyond the surface changes, from sandstone and limestone, to granite gneiss and grünstein as they travelled along, —observations however, extremely useful and to be prized.

As it is, nothing beyond the relative ages of the rocks, except the

tertiary limestone and more recent deposits just described, can be guessed at.

It is evident that the granite must be of more recent origin than the hypogene schists, the strata of which I observed in the vicinity of Mount Sinai to have undergone great disturbance thrown on their edges and altered by it. The porphyries are more recent than the granite which they penetrate, and the basaltic greenstone penetrates both the porphyries and the granite.

Next in order of superposition to the hypogene schists comes the sandstone which rests on them in slightly inclined and unconformable strata ; it marks the era of a subsequent period of disturbance but less violent, and was deposited while the granite peaks either formed inequalities in the ocean's bed or appeared as small islet points just above its surface, with which it rose to the heights we now see it. The continuity of the sandstone strata apparently suffered from inundation.

The tertiary limestone from its usually undisturbed horizontal stratification appears to have been elevated slowly without any violent paroxysms of plutonic or volcanic energy like the more recent formations. Its fossils have not been yet scientifically described, but in general character they resemble those of the Egyptian tertiary limestones. The mineral character of the rock too, is much the same. A minute examination of these limestone strata may give groups of more than one epoch.

In the sandstone I could discover no fossils to afford any indication of its age.

From Burckhardt's account of the volcanic rocks near Shurm no clue to their relative age could be gained.

Metallic Ores and Minerals.

The great scantiness of metallic ores and minerals not only in the peninsula of Mount Sinai but in Egypt and Arabia is a remarkable feature. Iron ore, the most useful of all, occurs in very small quantities though it is seen in a state of diffusion strongly colouring the sandstone rocks. I picked up a few nodules of a poor hematite, in the neighbourhood of Mount Sinai, but I am not aware that the Arabs ever reduce this or any other iron ore to a metallic state. Their weapons and few iron utensils being generally purchased at Suez, Cairo, or from native craft touching at Tor.

Mr. Leider showed me in his collection at Cairo, a specimen of

sulphuret of iron, said to come from Mount Sinai, the crystals of which have a curious resemblance to Cufic characters.

Copper.

Laborde[a] tells us that in an extensive bed of free-stone commencing in the plain of Et Tih and reaching as far as Nasb and Serabut al Kadim and S. towards Wadi Magara, traces of copper exist, and that there are the remains of ancient minesin Wadi Magara. Specimens of the turquoise (malachite ?) were brought him from the rubbish of Serabut al Kadim by his Arab Hussain.

If these were really in situ the probability is they were malachites as the true turquoise or calaite rarely if ever occurs in sandstone. Its geological situs in Persia is trap rock and its alluvium.

Antimony.

Professor Robinson states[b] that he saw no traces of mines around Serabut al Kadim, as mentioned by Laborde; but his Arabs informed him that towards the west in Wadi Suhan, a branch of Wadi en Nasb was found, the stone from which *el kuhal* is made and carried to Muskat. He supposed it to be antimony though he acknowledges he saw none of it.

Cinnabar.

According to Burckhardt[c] a few hours to the N.E. of Wadi Osh is the mountain of El Shugger, where native cinnabar is collected by the Arabs under the name of *rosokht* رسخت. It occurs, he describes, in small pieces about the size of a pigeon's egg, and very seldom crystallized; but there are sometimes nodules on the surface. It stains the fingers of a dark colour, and its fracture is in fibres. He did not hear that the Arabs traded in it. In Wadi Osh the rocks are of gneiss mixed with granite, but the exact matrix or geological situs of cinnabar, Burckhardt does not specify.

Tafal.

Beds of a yellowish clay occur in Wadi Shaikh which Burckhardt ascribes to the decay of the felspar in the granite. It is sold by the Arabs at Cairo, is used as a fuller's earth, and by the poorer classes instead of soap. It is called by them "*tafal.*"

Common Salt.

Rock salt is procurable very generally in the gypsiferous beds as mentioned above. I am not aware that the Arabs use the gypsum for any purpose. Rock crystal occurs in the granite rocks of Mount Sinai.

a Laborde's Sinai and Petra, English Ed. pp. 81 and 84.

b Researches, p. 116. c Travels in Syria, &c., p. 487.

Visit to Mount Sinai.

Having despatched our boat and Arab crew to await our arrival at Tor, we sailed from Suez in the *Colombo*. Our worthy Commander, Captain McKellar, having kindly volunteered us a passage, an offer, of which we gladly availed ourselves. We weighed anchor on the 1st June at sunset after a tiresome detention at Suez, and reached Tor about noon the following day.

Here we found our boat and crew who did good service by assisting in getting up an anchor which the *Colombo* had left in a coral reef on a former voyage, when she had Sir Peregrine Maitland and family on board.

We took leave of the good ship at 3 P. M. and instantly commenced preparations for starting the same evening towards Mount Sinai.

It was with great difficulty we could get the phlegmatic old Greek Nicolai to bestir himself. He evidently thought pipes, coffee, a good pilau, and a night's rest, indispensable preliminaries to a trip into the stony *Wadis;* and it was with some difficulty and personal exertion that we succeeded in mustering three saddle donkeys, and a baggage camel with two Arab guides before sunset, for the sum of 180 piastres.

Our imposing caravan got under weigh about 7 the same evening and at the rate of 2½ miles an hour. The Arabs called a halt about midnight, the camels (for some others had joined us on route) went down on their knees, and the donkies, wide awake to the signal stood planted. We dismounted somewhat reluctantly as the night air was delightfully cool, and pleasant for travelling. The tiny cups of fragrant coffee were soon prepared by our Egyptian servant Ali, and in a few minutes we were stretched on the gravelly plain of El Kaa—fast asleep.

The town or rather village of Tor (or more properly speaking Tûr طور), comprises the flat roofed, half-mud, half-stone houses of a few Greek Christians and the huts of one or two Arab families. The Arab fort is, and was in Niebuhr's day, a ruin. It is situated on the shore near the mouth of a small bay, the entrance of which is intricate from coral reefs. Tor partly stands on a raised coral reef covered with sand.

Behind is a strip of low marshy ground dotted with dates and

palms ; beyond that the plain of El Kaa bounded to the east by the mountains of Sinai.

El Wadi and Jebel Hummam.

On leaving the walls of this dusty wretched town, we travelled on a N. by W. direction along the marshy and sandy flat to the palm and date shaded village of El Wadi which is a little more than a mile from Tor. Near El Wadi we crossed the *Wadi* itself which appears to be the dry broad channel of a monsoon torrent. After travelling 3 or 4 miles further on, we turned in an E. direction to our right over a low ridge apparently the southern prolongation of Jebel Hummam.

Jebel Hummam جبل حمّام derives its name from some tepid springs called the Baths of Moses "*Hummam Mússa*" (which I visited on another occasion,) close to the gardens of El Wadi. The rock there was fossileferous limestone with millepores.

By some travellers the wells in the *Wadi* and palms have been supposed to be the wells of Elim.

The principal objection that has been urged against this opinion is that if the Israelites crossed the Red Sea near its northern extremity in their road from Egypt to Mount Sinai and to the promised land; it is not likely they would have come so far south out of the direct route.

This can hardly be received as an objection when we reflect that the progress of the Israelites towards the promised land was not a direct one, after the passage of the Red Sea, but a series of wanderings in the wilderness decreed by the Almighty Himself for their chastisement. The direct road would certainly have been from the eastern shore of the Red Sea to Gaza but avoiding altogether Mount Sinai, Edom and Mount Hor where Aaron died, before the land flowing with milk and honey was permitted to be attained.

June 3d. We rose before dawn; the morning extremely cold; and pursued our route north-easterly, across El Kaa toward the pass of Wadi Hebron which debouches on El Kaa from the grand mountain mass of peaks before us.

The plain rises gently towards the base and nearer the mouth of Wadi Hebron is broken up by diverging beds of torrents. Here our Arabs called it Hulleh Hebron. It was a lovely sight to witness from the plain of El Kaa the rays of the rising sun gilding the lofty peaks of Mount Catherine, Jebel Sherban, Muara and Om Shomar.

The last two bore southerly of the other peaks. Mount Sinai was not visible hence.

The plain is covered with sand generally of a coarse quartzose nature, often strewn with a gravel composed of fragments of the granitic and hypogene rocks, both angular and rounded, from the size of a pea to that of an orange; the pebbles are principally of reddish granite, porphyritic and close-grained hornblende-schist, basaltic greenstone, compact felspar coloured green with actynolite—actynolite with quartz and felspar in drusy crystals, and porphyry of various descriptions including melaphyre. The most prevalent variety is like that of Egypt, being composed of a brownish felspathic paste imbedding felspar crystals of a light reddish brown, white and of a pink hue; also a black augitic paste imbedding crystals of red, white, or pale green felspar.

Wadi Hebron.

Wadi Hebron is a transverse fissure in the western ranges of the peninsula of Sinai, which here run S. by E. towards the apex, at Ras Mahomed. This pass is often from 300 to 400 yards broad, but sometimes contracts to 20. The course at the entrance is E. N. E. but afterwards winds about. Its sides are composed of bare rocks, often rising almost perpendicularly from 200 to 700 feet high. The rocks are of a granitoidal gneiss in nearly vertical strata penetrated by granites, dykes of basaltic greenstone, and porphyry.

Opposite the mouth of the pass, the torrent which during the rains issues from it down to El Wadi, has worn its way through deep beds of gravel which are seen to extend along the seaward base of the mountains to the right and left of the mouth of the pass.

They are piled up to the height of about 40 feet near the mountains and gradually slope into the general level of the plain.

These beds of gravel could not have been altogether accumulated by the present torrents of the *wadis* which however during the rains rush down with force enough to tear up trees, and cover a considerable space of ground with debris, but their utmost limit does not extend to those of these gravel beds, which appear to me to be more like the remains of an ancient coast-line in which the mouths of the *wadis* formed indentations or bays. I could not trace any decided glacial furrows on the sides of the rocks. In localities where furrows did exist they were always more or less conformable to the relative hardness or softness of the rock and its veins.

These beds often form a talus at the base of the mountains, usually nearly flat, or sloping gently towards the plain. Part of one of these beds opposite the mouth of the pass has remained an isolated mass, the sides have been swept away and resembles much an embrasured redoubt to guard the mouth. In the examination of their structure one finds the sand and gravel in regular layers very unlike the confused order of the materials composing a moraine. The pebbles are in general rounded and derived from the rocks in the vicinity similar to those described as lying loose on the surface of the plain of El Kaa.

The gravel bed and those resulting from the decay of the granite and hypogene rocks are often cemented and consolidated by the water of springs charged with carbonate of lime, assisted by the oxidation of a portion of the iron contained in the rock itself.

Beds of gravel are mentioned by Professor Robinson as occurring at the base of the mountains of the eastern coast of Sinai near the mouths of the *wadis* sloping from the basis of the ranges towards the sea, but he does not say whether stratified or not. Of the nature, size, or shape of pebbles imbedded we have no information.

Small clear springs still trickle through Wadi Hebron. The water had a temperature at noon, in the shade of 78·2° Faht.; air in shade 76·4°; on granite rock freely exposed to the rays of the sun, the mercury rose to 119° (noon).

About 8 A. M., we alighted under the shade of some cliffs overhanging a verdant spot in the *wadi* where the spring had collected into a small pool which afforded us a most refreshing bath. In the shallow parts of the rivulet grew a rush, which reminded us of the English rush, and which the Arabs call *súmar*, the broad-leaved *khubba* flag and the cotton-podded *shiat.* After splashing about in the water for some time we dressed and breakfasted under the shelter of some date bushes.

At 4 in the afternoon we again pushed on up the *wadi*, walled in on either side by most picturesque rocks and its surface often green with large tamerisk bushes, for 5 hours without interruption in a general N. E. direction. It was evident we had been ascending for the first 4 hours; and the last hour was spent in mounting a steep defile. On our left lay a deep precipitous ravine headed by a rocky barrier of considerable height which appeared to close the pass forming a *cul-de-sac;* and which from a cursory examination by

starlight struck me as being the head of the valley called Wadi Hebron and forming a water shed between Mount Sinai and the sea of Suez.

But I must not omit to mention a singular peak, which we passed at 6 P. M. apparently fully 900 feet above us with the figure of a large white cross on the precipitous side of the bare cliff forming its summit. If the appearance be not the work of man's hands, but the result of some vein in the rock it could not have escaped the attention of the early pilgrims to the sacred mount, and would be regarded by them as a rainbow of hope to comfort them on their journey through the wilderness.

The cold on the top of the rocky barrier was so great in comparison to the *khamsin* we had been grilling in at Suez that we could not sleep. The stars shone in the deep blue heaven with a brilliancy rarely surpassed even in India.

Well might the Chaldean shepherds while tending their flocks, during the still watches of the night turn star-gazers and note the revolutions of the heavenly bodies over so clear and beautiful a mirror.

4th June.—At half an hour before sun-rise we descended the rocky barrier into the head of another ravine called by the Arabs with us Wadi Feiran.

Wadi Feiran.

Our course now instead of being N. E. turned to E. S. E. and that of the little spring in Wadi Feiran has a similar direction, nearly opposite to the rivulet of Wadi Hebron. The descent easterly however is of short continuance and we soon lost the course of the rivulet which finds its way in one of the smaller *wadis* which open on Wadi Feiran to the S.

Wadi Feiran offers far less picturesque features to the traveller than Wadi Hebron. The rocks are principally of the hypogene schist, gneiss, mica, felspathic actynolite, chlorite and hornblende schist, (the latter prevailing), the contour of which is always less bold than that of the granite and porphyry with which they are associated.

The surface of the valley is free from rocks, and better clothed with vegetation—principally tamarisk trees. Hence is a fine view to the N. W. of five of the lofty granite peaks of Jebel Serbal rising high above his neighbours.

Wadi Hawa.

At 9½ A. M. reached Wadi Hawa. Emerging from Feiran we confronted the high jagged ridge of Syed Músa through which lies the defile of Abu Tok or Nakb Hawa overlooked by Jebel Feiran.

The entrance to Wadi Hawa is narrow and steep ; and lies along the right or S. side of a ravine called Nakb Hawa. Part of the road has evidently been cut in the rock.

Hajjer Abu Tok.

On the top of this high pass, commanded on each side by naked granitic and porphyretic rocks, rising in a sloping surface from the edges of the ravine, we halted to breakfast, under shelter of some large detached masses of granite at 10½ A. M.

These masses are covered often with basin shaped, and irregularly formed cavities apparently caused by watery erosion, many of which are confluent and impart a grotesque appearance to the surface on which may be often traced a rude resemblance to the human face, while the general contour of the mass, originally cuboidal, with its rounded off-angles assumes the outline of a skull.

This granitic Golgotha has evidently been formed by the spontaneous splitting and exfoliation of the adjacent granite rocks, and many of the masses thus detached have slid down from the summit as seen every day in the granite rocks of India. They are therefore not boulders in the geological acceptation of the term.

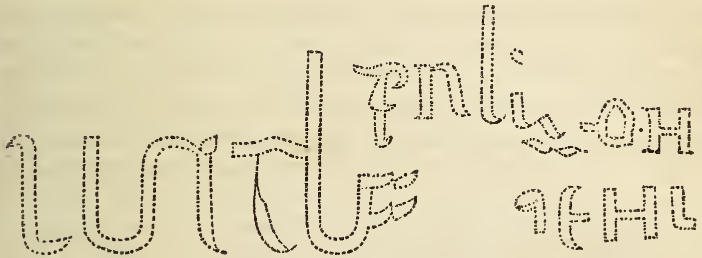
The erosions occur both on the tops and sides of some of the blocks which shows that they must have shifted position more than once while exposed to watery action. The lips and sides of the cavities are smooth apertures, and channels of communication from one to another have been made, precisely similar to those of the rock basins in the beds of Indian rivers.

Some of them contain pebbles. These at first might be taken for the gravel brought down by the stream which had contributed to hollowing out the cavities, but some Arabs, who brought us goats' milk, said the pebbles had been deposited there for good luck by Arab travellers.

Inscriptions.

On one of these masses about 20 feet high and 40 long are rudely engraven on its N. E. side, some of the celebrated Sinaitic characters which have so long puzzled travellers and the literati of Europe, and which have in great measure been lately deciphered by the indefatigable and learned Professor Beer of

Leipzig. As I do not see any copy of this particular inscription in Burckhardt, and not having Mr. Grey's collection of 177 to refer to, I have preserved the copy I took on the spot, another was taken by my fellow traveller Mr. Shute at the time, and both were compared and found exactly alike.



The letters are from 2 to 6 inches long, and are now faint and nearly obliterated. The stone is a coarse granite, of reddish felspar, quartz, mica, and hornblende, the upper surface of which is exfoliating in thin flakes.

There is little doubt that hundreds of these inscriptions have been lost, and are daily vanishing under this natural process of obliteration, and if the researches of Professor Beer tend to show that they may throw any light on history or add to literature, instead of being merely the idle scratches of wandering pilgrims, no delay should take place in collecting complete and accurate copies. Those given by Pococke, Kircher and Niebuhr, are confessedly erroneous. Those of Seetzen and Burckhardt are better, truly remarks Professor Robinson, who goes on to say,[a] hitherto Professor Beer has found no date in those inscriptions already deciphered ; but that on palæographic grounds and the character of the writing, he supposes the greater part of them could not have been written earlier than the 4th century. The letters like crosses are also adduced by Professor Robinson as proving them to be posterior to the Christian era and to the work of pilgrims. These are cogent arguments in favor of the modern origin, but how these crosses, strong resemblances to which may be found in Egyptian hieroglyphics and in characters more ancient than the Christian era got into the Sinaitic alphabet,[b] by

[a] Researches, vol. 1, p. 553.

[b] Not one Jewish or Christian name has yet been found. In some cases I have observed crosses quite distinct from the inscriptions, which are evidently the recent work of pilgrims.

what great political revolution the characters of a written language and the nation which used it should have been so totally forgotten and unknown in the short space of the last 15 centuries, has not yet explained. Professor Beer finds the characters to belong to a distinct and independent Alphabet, " some of the letters are wholly peculiar and their affinity with the Cufic" he goes on to say " is so great as to lead to the supposition, *that the Cufic was afterwards developed from this alphabet.*" These facts I think are hardly in favor of the modern origin of these strange characters, which, and the nation which used them, even in the days of Cosmas, who wrote in the beginning of the 6th century, were as unknown as when Professor Beer commenced his researches. Some of the letters, he says, have more or less affinity with the Palmyrene and particularly with the Estrangelo. In form several letters much resemble each other, as is the case in other ancient alphabets.

The words which are not proper names, Professor Beer regards as belonging to an Aramœan dialect which, he supposes, may have been spoken by the inhabitants of Arabia Petrœa or Nabathœans before the present Arabian language spread itself over those parts.

The old questions as to the reason of these inscriptions being seen only in the rocks west of Mount Sinai, their entire absence on its eastern side, in Egypt, and in other countries west of the Red Sea, and their prevalence in the great routes which lead towards Mount Sinai and Jebel Serbal are still not satisfactorily answered. Professor Beer thinks they are the only known existing monuments of this Sinaitic language and character, although doubtless they exist in other places.

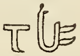
The suppression of these ancient languages and characters I am inclined to attribute in great measure to the great religious and social revolution effected by Mahomed and his followers, who esteeming the Koran and its languages as alone needful, burnt the whole of the superfluous learning of the Egyptians, written on perishable papyri but have left us from superstitious motives and indolence, its hieroglyphics graven in imperishable characters on the glorious monuments of that great and extraordinary country.

The strike of the hypogene strata is nearly parallel with the northerly direction of the peninsula. The dip is nearly vertical and towards the east.

Sherwut Hawa.

At 3 P. M. we continued our route along the same rocky slope with the ravine of Nekb Hawa below us to our left ascending all the way to the rocky barrier of Sherwut Hawa whence Horeb's imposing front burst suddenly into view rising 1,400 feet in stern and naked majesty, from the bottom of the wide valley or plain of Er Rahah الراحة which slopes from the base of the ridge on which we stood to the very foot of Horeb flanked on either side by lofty walls and pinnacles of granite and porphyry and forming a glorious natural avenue, or pronaos to the holy mount. Among these peaks Mount Catherine, and Abu Gurus to the south are conspicuous.

Abu Soheli.

We descended the barrier by the pass and wells of Abu Soheli. Here we observed two rocks, bearing Sinaitic inscriptions with the usual prefix 

Plain of Er Rahah.

The plain of Er Rahah is about two miles long by half a mile average breadth, and runs in a S. E. direction from the well of Abu Soheli to Mount Horeb. Its surface is in general unincumbered with rocky masses and evenly covered with gravel,—the detritus of the rocks which tower over it. Its surface is often pretty thickly covered with the usual balsamic shrubs of the peninsula. In this plain or valley, the largest in the interior of the peninsula doubtless where the Israelites long encamped under the shadow of Horeb, "The Repose," as the word *Ráhah* [راحة] literally signifies. *Raha* however another Arabic word [رحي] exactly describes this plain, signifying a plain surrounded by hills. I have however adopted Burckhardt's way of spelling it.

The rocks from Hajjar Abu Tok in the Nakb Hawa to Mount Horeb are chiefly granite, porphyritic granite, brown porphyry in veins or dykes in granite, and hornblende rock. All these rocks are penetrated by enormous dykes of basaltic greenstone. A coarse granitic detritus is seen at the bottom of the Wadi Hawa occasionally in beds of some hardness. The cementing matter is chiefly clay and oxide of iron, the result of the decay of the felspar mica and hornblende in the granite, with a little lime derived from springs.

From the plain of Er Rahah we first saw the cypress tree of the

convent garden in the valley of Shueib or Ed Dair. At the mouth of another valley running along the opposite flank, are the cypress trees, and garden spots marking the old gardens of the convent. This is the entrance to the valley of the 40 martyrs; Al Arbaïn or El Lejjah.

Having traversed Er Rahah we crossed the mouth of Wadi Sheikh (the high road to Suez and Wadi Gherondel,) which opens on Er Rahah from the N. E. and passed into the narrow rugged defile of Ed Dair (the convent) by the Arab burial ground at its mouth, and by the "Chair of Moses," towards the convent. The figure of the monk on the walls reconnoitring our small party soon became visible. A white flag with the red cross having a black one below it was over one of the turrets. Twenty minutes from the mouth of the defile brought us to the convent.

After a parley under the lofty walls, we dismounted, were duly hoisted up through the pigeon hole in the way so often described, and were not strangled by the loving embraces of the monks. Having partaken of coffee with the grey-bearded superior, Nicodemus, we retired to our cell attended by the worthy old monk Demetrius, a strange being, native of Hellas in the Morea. He spoke Hindustani fluently, to our surprize, and has repaired to this sacred spot after many wanderings and vicissitudes, to repent him of his sins, and to lay his bones in the dismal necropolis attached to the convent.

Ascent of Mount Sinai.

5th June.—After a night's refreshing repose we rose at sunrise accompanied by a Greek monk of Anatolia descending the steps from the gallery into the open quadrangle of the convent, we passed by the lower cloisters to a flight of steps leading down a narrow subterranean passage closed by a low iron door; after groping along its sloping floor for a few seconds, we emerged into a lovely garden filled with apricot, apple, almond, orange and other fruit-trees, whose light, graceful foliage, relieved the sombre hue, and stately forms of the tall cypresses. From the garden we passed through a door in its high wall, and stood on the slopes of Horeb. The sun had not yet penetrated into the depths of this valley.

The ascent lay in a S. S. W. direction by a defile obliquing up the mountain's flank of bare granite. Ten minutes brisk walk brought us to the Virgin's or the Mountain Well, Mayeh El Jebel, under a

rock called by our monk Hajjar Mariam. It is about a foot deep by 4 or 5 broad of clear, delicious, crystal water, delightfully cool. Temp. 59° 5 Faht. Air in shade 75°.

In twenty minutes more up the ravine, the chapel of the Virgin of the Ikonomos was reached; and a quarter of an hour more saw us through the two old confessional portals and the narrow defile, having taken second breath under the single cypress which stands a solitary sentinel near the well and chapel of Elias or properly speaking of Elijah and Elisha. Having provided ourselves with a rope and brass cup we were enabled to take a draught of the sweet water which lies at about 14 feet from the surface. The depth of the water was 7 feet. Temp. 58·5°. Air in shade 73° 4.

After a steep ascent of 15 minutes we stood on a bold, high, narrow mass of granite overlooking the valley of Es Sebaieh, on which the monk assured us Moses watched the battle of the children of Israel with those of Amalek ("Amalek Polemasser") in the valley of Rephidim (Sebayeh) below.

Thirty minutes more of a steep ascent brought us, breathless, to the summit of Sinai, partly lost in astonishment at the arid ruggedness of the wilderness of confused rocks which lay like a petrified stormy sea at our feet—and partly agitated by the certainty of having at length attained at least the immediate vicinity of the most sacred spots recorded in the Old Testament.

The monk pointed out a cleft in the rock as that in which Moses sat when he saw Jehovah pass before him. It is a natural fissure in the granite in which I could barely get shelter from the sun; situated under a large impending mass of granite at the eastern extremity of the peak.

The peak itself is a small platform of granite about 40 paces long by 20 broad. On it stands a mosque and 12 paces N. E. of it a small chapel, and the shell apparently of an old watch tower, evident remains of more ancient buildings. Under the mosque is a narrow grotto formerly the dwelling place of the anchorites and penitents who used to spend a period of prayer and penance on this secluded spot. A little below the peak is a well or reservoir of good water filled, it is said, by the rains and melted snows, 10 feet deep and 16 to the surface of the water. Its temp. was 55° 5′ and that of the air in shade 75.

On the descent of the rock to the right the Arabs show an impression something like that of a camel's foot, about 7½ inches across the toes, 3½ across the heel and 8½ long on the surface of the rock. It is apparently a natural cavity modified by art, the Arabs assert it is the mark of their Prophet's camel's foot when he visited Jebel Músa, the Mountain of Moses, for such they invariably style this peak. It reminded me of the rock impressions of the "Sacred foot" in India and Ceylon.

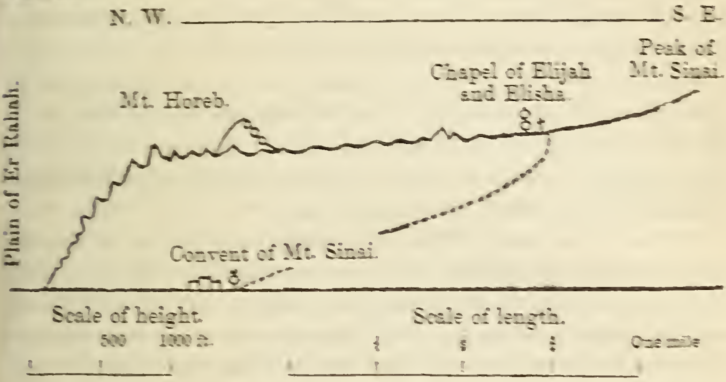
The day was tolerably clear, and the sun shining brightly, but we were not able to discern Tor, the Gulph of Suez or the Red Sea, South of Ras Mahomed, the most southerly point of the peninsula. The Elamitic Gulph, or sea of Akaba was distinctly visible, as also the mountains beyond. Schubert states the sea is visible on three sides of the peninsula. Neither the convent, the plain of Er Rahah nor Jebel Serbal are visible. Om Shomer and St. Catherine are hidden by the nearer ridges of Jebel Homr and of St. Catherine which bears S. W. St. Catherine is evidently higher than the summit on which we stood. Rüppell makes it barometrically 1,030 French feet higher than Sinai. The approximate height of Mount Sinai by the boiling point of water, I made to be 7,390 feet above the sea which is not very wide of the average of 3 separate barometrical measurements of Russegger, Rüppell, and Schubert, viz. 7,412 feet.

Lieutenant Wellsted, however, by trigonometrical observation, from two points within the sea of Akabah, makes it 7,530 and 7,480 feet above the sea, and 2,500 above the convent, which by the boiling point I found to be about 5,000 feet above the sea,—a near approximation to the truth. The thermometer freely exposed to the sun's rays on the summit rose from shade to 99·2°; the air calm and sky serene. In winter, the monks inform me, the summit is covered with snow which, in melting, fills the deep well just below the peak.

A pistol fired from the top of the chapel on the highest or eastern end of the peak produced some fine reverberations among the surrounding rocks during the stillness of the air which prevailed.

We descended after a two hours stay on the summit to the cypress tree chapels of Elijah and Elisha on Mount Horeb, where we made a short survey of this part of Mount Sinai which, with a subsequent trip nearly round the base enabled me to give the subjoined diagram.

It will serve to give perhaps better than description a rough idea of the profile of this mountain mass of granite from the level of the convent.



The small plain, on which stand the chapels of Elijah and Elisha, is accounted by the monks to be part of Mount Horeb, and the term of Mount Sinai is restricted to the peak above it to the S. E., called Jebel Músa. Numerous have been the ingenious objections to these old traditions. Be that as it may, I think there is no man who can gaze from the plain of Er Rahah on the front of that part of Sinai which the monks call Horeb, and after ascending the peak they call Sinai, and examining the base of this mountain mass and the adjoining narrow defiles, without coming to the conviction, that the whole map here described is the Sinai and Horeb of Scripture, without reference to any particular rock, peak, or cleft; and that the great body of the Israelites must have encamped on Er Rahah in front of that part of Sinai called by the monks, Horeb. No description can convey to the mind of the reader, the strong impression of the holiness of the spot produced by the surrounding awful scenery and peculiar physical aspect of this mountain on the imagination of the beholder.

It seems both puerile and unreasonable to hesitate, cavil, and doubt because the great leader of the Israelites could not see the camp from this or that part of the mountain, or because an ascent two or three times a day to its more inaccessible parts would have been a physical impossibility.

I can only say in my own case that these and other ingenious theories were immediately dispersed like the mists of night before

the rising sun, at the sight and examination of this singular mountain and the plain of Er Rahah.

Lord Lindsay thinks Jebel Meneggia to be the true Sinai; but after a visit and survey of the locality, I am of opinion that there are no solid grounds for such a theory.

Burckhardt on the strength of finding far more numerous inscriptions in the Sinaitic character on Jebel Serbal, and in the *wadis* leading to it; and taking for granted that these were the work of Christian pilgrims, a theory in which Professor Robinson more recently coincides, thinks Serbal has stronger claims.

But as I have stated before, the exclusive occurrence of heathen names in these inscriptions, and it may be added, the non-occurrence of that of Christ, together with the character in which they are written, rather induces the belief that the engravers were infidels, and therefore Serbal and not Sinai would be the chief place of their pilgrimage.

The central position of Sinai, as a place of refuge from the Egyptians on the west and the hostile tribes of Amalek and others to the east, guarded on all sides by narrow defiles, opening near its base, into the broadest valleys of the peninsula, and above all its abundant never-failing supplies of fresh water, render it physically speaking, the spot which would retain longest any nomadic tribe, armies, or other bodies of men.

From the plain of the cypress tree we descended into the valley of Martyrs, Wadi El Arbain or El Lejjah, by a partly made path in the rock, running on the opposite side to the convent. The little chapel of St. Pantalinion was perched on the rocks to our right, and a large wooden cross was seen in relief against the sky surmounting a high cliff.

Convent of the 40 Martyrs.

Passed through a garden of apricot, apple, fig, pomegranates, and poplars, irrigated by a fresh spring of clear water, to the convent—now deserted except by a couple of monks from Mount Sinai who have charge of the gardens and the pictures of the 40 monks who gained the crown of martyrdom. The course of the valley towards the western corner of the plain of Er Rahah on which it debouches, is N. by W.

Rock struck by Moses.

Between the Convent and Er Rahah many large masses of granite, fallen from the overhanging rocks on its flank, lie on the bottom of the valley: among the rest "the

Rock struck by Moses." It is a cuboidal mass of granite, somewhat large grained, 12 feet 9 inches high, 17 feet long and 10 feet thick. The corners have been rounded off by exfoliation.

A vein of closer grained reddish granite crosses it diagonally from one of the corners to the middle, passing through the entire substance of the mass.

Running across this vein on the W. side of the rock are 10 very distinct chinks, and two indistinct cracks, a fact which settles the long *vexata questio* as to whether there are 10 or 12 fissures in the rock, whence gushed the miraculous water. A late intelligent traveller Professor Robinson enumerates 10 only.

It is supposed that the number 12 had some reference to the number of the tribes of Israel, but as the story of its being really the smitten rock of Scripture is merely a monkish tradition, it is not of much importance whether there are ten or twenty chinks.

The seams are shaped somewhat like mouths—and Burckhardt thought they were artificial, but as I found one of them near the summit, pass by an almost imperceptible crack through the rock to the opposite or eastern side, and as these fissures are frequently seen in granite veins, I conclude them to be natural. It is possible their tips on the western side may have received a touch or two from the chisel of the monks.

The apertures are from 3 inches to 3 feet in horizontal length, and the breadth of the openings from 1-8th of an inch to 3 inches, smooth and apparently waterworn. The block cannot now be connected with any spring as it is evidently an insulated mass that has fallen from the cliffs above. Looking back from this part of the valley of Lejjah called by the convent Arabs (from this rock) Wadi El Hajjar Músa, we found we had lost sight of the peak of Sinai. Near this and below it, are the Sinaitic inscriptions copied by Burckhardt.

At the mouth of the valley we passed through the gardens marking the sites of former convents of the monks, on Er Rahah, and turning to our right took the road along the northern base of Horeb's front, N. Easterly towards the mouth of the valley in which the convent lies, (Wadi Esh Shuieb). The stone of Moses bore the name of "Giovanni Finati, 1827," and that of "C. Bradford 1839," the young American who died at Jerusalem and of whose fate Professor Robinson gives an interesting account.

At the base of Horeb we passed the so called mound in which Moses cast the golden calf's head, and an Arab encampment. Their simple tents of black woollen cumblies reminded me of those of the wandering castes of S. India.

These ancient burial grounds at the mouth of the convent valley, said to be originally as old as the Prophet, resemble those of the Malays, but have two stones erected within a raised circle of earth instead of wooden pillars to mark the head and feet of the corpse. The whole burial ground is also raised slightly from the level of the plain.

Instead of proceeding direct to the convent, I turned aside to see a rock from which Aaron is said to have addressed the Israelites when they danced round the calf in Er Rahah near the mouth of the Wadi Sheikh, and certainly he could have hardly selected a better situation for his pulpit, situated as it is near the junction of the wide valley of Wadi Sheikh with Er Rahah and that of the valley of the convent.

The rock is of no great height or extent and stands isolated in the plain. On the top are the ruins of some building absurdly pointed out by the monk with us as Aaron's house. It is more like the remains of an ancient watch tower than any thing.

About a mile nearer the convent at the foot of Horeb, was shown the granite slab on which Moses broke the tables of the law; nothing remarkable about it but a few surface indentations.

We re-entered the convent just as night was closing in.

Mount Sinai is a mass of granite, red in its lower portions; brownish in the central and more elevated parts, while the cliffs composing the summit are grey. These colours are so well defined as to be visible even at a distance.

The granite rock above the chapel of Elias whence Moses is said to have witnessed the battle with the Amalekites is a fine grained granite with a brownish compact felspar and dark mica in small scales. The rock of Aaron at the mouth of Wadi Sheikh is of a singular variety of porphyritic granite with reddish brown felspar crystals. The grey granite of the peak is composed of white felspar quartz, mica and a little hornblende and is small grained.

The red granite is often porphyritic, and composes most of the picturesque pinnacled summits, we view in drawings of Sinaitic scenery; it is also penetrated by dykes of brown, and black porphery previously described.

Pegmatitic veins, veins of felspar coloured green by actynolite, veins of quartz and rock crystal in hexagonal pyramidal crystals, both white, roseate and smoky, prevail in the granite particularly in the porphyritic varieties. The crystals are collected by the Jebeli or convent Arabs and sold as curiosities.

Large dykes of basaltic greenstone can be traced for miles over the granitic rocks. Veins of compact greenish felspar and eurite are not uncommon in the granite, near these basaltic dykes.

The rock composing Jebel Meneggia is principally of a chloritic hornblende and a white felspar, spotted green with hornblende. Some varieties would pass for diallage, in hand specimens, though the rock has an obscurely stratified structure. Its weathered exterior has a dark rusty colour.

The dykes of basaltic greenstone rarely overlap the granite and hypogene schist they penetrate, but seem to have existed in a solidified state in them, at the time they were broken up.

Faults of considerable extent may be thus traced even in the granite itself.

The following diagrams are taken from detached porphyritic granite rocks of Wadi Abu Tok to the N. W. of Mount Sinai, which have been greatly invaded by basaltic dykes.

The general direction or stratification of the hypogene schists, forming the lower ranges around Mount Sinai is nearly N. and S. but great disorder is visible both in dip and stratification. The schists are often seen on their edges.

Around Mount Sinai with the exception of the gardens, there is not so much verdure as in Wadi Hebron and Feiran where the waters of the springs linger in the bottom of the vallies. In Wadi Hebron, the tamarisk [*turfa* or manna] which is usually little higher than a bush sometimes rises to the dimensions of a tree nearly 30 feet high; we saw no manna either on or in the ground under

the branches. The leaves and stems have a salt taste which appears to be relished by the camels. This saline secretion renders it improbable that the manna should be an exudation from this plant, and if obtained must be, as Ehrenberg is of opinion, the secretion of an insect, a sort of Coccus.

The Arabs say that it is found on and under the tree and got us a pot of it in rather an impure liquid state at Mount Sinai.

Date trees are seen in the middle and upper parts of Wadi Hebron, from them and the date trees of Tor a pleasant "*araki*" is distilled by the Greeks and quaffed with much gusto in the convent.

The trailing *handhal* colocynth, with its orange coloured fruit fair to look upon but full of bitterness within, like the apples of the Dead Sea is occasionally seen hugging the sands.

Shaik Salih our Arab guide seeing me gather one of these bitter apples hastily ran towards me, thinking of course that I was about to eat it, and snatched it away: but presently returned with a fine bunch of *ham'r* in full yellow blossom; the green leaf is much relished for its pleasant sub-acid taste (like sorrel) and used by Arabs to quench their thirst. He begged me earnestly to partake of his prize which I did and found it allay thirst to a great degree. The name in Arabic حمر signifies also a tamarind.

In the pools of Wadi Hebron grows the rush *sumar*, the flag *khubba*, and the cotton podded *shiah*, the *ghissaneah*, the balsamic *ghillano*, [*mesembryanthemum copticum*,] and *beitharan*, (*santolina fragrantissima* of Forskal) the broom *ratham*, (*genista raetum*) loved by camels. The balsamic yellow flowered *yarra* and the stately *lebaid*, 10 feet high, we saw in Wadi Hawa near Abu Saili. It reminded me of the hollyhock.

The *beitharan* is abundant on the plain of Er Rahah; it smells like camomile and also the bitter *rhum*. We saw a wild fig tree near a well in Abu Saili. The *ghurkind* (*nitraria tridentata*) with its pleasant acidulous red berries, grows in Wadi Hebron. Our Arabs declared it is not used by them in sweetening bitter water. The camels browse on this thorn.

On the plain near Tor a few dates and palms, chiefly at the *wadi*, break the sterility of the flat sand. The *nebk* and *doum* are seen in the interior.

The temperature of the wells at Hammam near this I found 90° 5′ at the surface and 91° 6′ where the water bubbles up from the

limestone (temp. of air in shade 84°). A few gaseous bubbles escape from the bottom which have but a very slight odour of sulphuretted hydrogen, but the water has very little saline taste, and small fish exist in it. The well in which we bathed, being a sort of spa for the sick of Tor, is about 6 paces long by 4 broad and about 3 feet deep. The water rises to within 2½ feet from the surface. It is evidently slightly thermal. The temperature of two wells which lie on the other side of the town, viz. Bir Eshesh and Bir Mussact did not quite reach 80°. I did not ascertain the temperature of the third well, that of Selim, nearer the shore.

The hot spring of Hummam Pharoun, issues from the limestone and is said by Russegger to deposit salt mixed with sulphur. Its temperature is stated at 55° 7′ reaum. of air at same time 26° 3.

The wells which rise in the granite regions are usually pure and good. The water of Mount Sinai is deliciously cool and refreshing.

Tribes of Arabs dwelling in the Peninsula.

After Burckhardt's excellent description little need be said about the Sinai Bedouins.

The principal tribe is still that of Cuwaliha which comprehends most of the others except the *fellahs*, or slaves of the convent and the Muzeini east of the convent.

The Korashi were still under Shaikh Saleh Abu Nassir and muster now, it is said, about 60 able bodied men.

The Aulad Syed under Shaikh Musi, muster about 120 men.

The Muzeini under Salih Abu Ama muster, it is said, 200.

The Owarmi under Suliman 50, and the Alikah under Salim Budyako 50. The Turabin under Sheikh Salim Abu Sitti muster about 1,000.

The Bedouins of Akaba,—the Alouins are under Abu Enjado and the Haimut under Shaikh Mutteyr, the Tiaha of Et Tih, are under Ahmed Bin Ahmir and muster about 200.

The Bedouin females met with, did not strike me as much handsomer than their Egyptian and Syrian sisters. Their common dress is a black or deep blue cotton shift, close in front, leaving an aperture barely sufficient for the head to come through. Over the head they throw a dark coloured *turha* like a scarf and wear a white or light coloured veil instead of the black one seen in Egypt—but most of them merely wear the shift and loose drawers.

The best classes among the men usually wear a dirty white *thob*,

something like a carter's smock-frock with capacious hanging sleeves, confined at the waist by a girdle. Short loose drawers; a red *tarboosh* on their heads with a turban twisted round it. Underneath the *tarboosh* a *tagheia* or cotton skull-cap is sometimes worn, which can be replaced and washed. In winter they wear the white and brown striped woollen *abba* or a black *cumli* or blanket of goats hair. A matchlock is slung across the back, with a piece of match rope of *aggal* fibres twisted round the stock. Over the left shoulder is a leather belt suspending a rude cartouche box and priming flask of ram's horn, and over the right is slung the usual Arab sword with wooden scabbard; a flint, steel, and amadon, a curved dagger, the noted *jumbia*, garnish his brass-buckled waistbelt and *kummerbund*, while his feet are protected by strong buffaloe or camel leather sandals, and a short reed or cherry-stick pipe completes his travelling costume. An Arab however so well dressed is rarely met with, the intermediate shades ranging to rags and almost nakedness. Yet after all, these light breeched nomades appear to be one of the happiest races of the world.

Except the Arabs we encountered but few living things, a few crows resembling those of Europe more than the grey necked species in India; hawks, an eagle, and a red-legged partridge; sparrows, a few lizards and green locusts, the mosquito and common fly make the whole of the list. The hyæna, gazelle, and a sort of ibex are said to roam the mountains. I saw none of the burrows of the jerboa which in some of the passes of upper Egypt completely undermine the ground.

We found much to interest us in the customs of the convent of Mount Sinai and of its inmates, but this paper is already too long.

I obtained copies of some papers found deposited among the skulls in the chests of the charnel-house which contain those of the superiors of the convent, the bishops of Feiran and other elevated personages. Those of the multitude form a grinning ghastly pile.

The copies of these inscriptions accompany this paper.*

* Copied for me from an inscription, or marble, found in one of the chests of the skulls of Bishops, by Yuseff, monk of Sinai, native of Roumelia, 7th June, Convent of Mount Sinai.

✠

Τὸ παρόν τίμιαν λείψανον ῾υπάρχει τοῦ μακαριωτάτου πατριάρχου ῾Ιεροσόλυμῶν κυρίου ᾿Οσθυμιου· καὶ εγινετ' ᾿ανακομιδὴ ἔτος ά· χ· ξ· δ:

The custom of preserving and piling up the bones of monks is still kept up, but they have discontinued that of exposing the corpse on an iron bier until the flesh falls off.

ἀπριλλίῳ. α. καὶ 'ετεθη παλιν μετὰ τοῦ μακαριώτατυ πατρὸς ημῶν ἀρχιεπισκοπυ, κύριου 'Ιωσηφ· α· χ· ξ· δ. απριλλιῳ· α.

"This is a precious relic of the most blessed Patriarch of Jerusalem, the lord Osthumius; and the recovery of the remains occurred on the 1st April in the year 1664; and they were deposited again with our most blessed father, Archbishop the lord Joseph, 1st April, 1664."

Copied from an inscription in one of the chests of skulls of the Archdeacons, by a Greek Monk.

✠

Οστᾶ του ὁσιου πατρὸς 'ημῶν, καὶ 'οντος νεου ἀσκητου Δαμασκηνοῦ 'εκ τῆς επαρχίας Κυζικυ εκ χωρας καλουμένης Μυχαωνιας· εκοιμηθη 'εν Κύριῳ επ' ἔτος 1696: σεπτεμβρίυ.

*'Ανακομιδὴ τῶν λειψανων ἀυτυ, ετος 1712, μαρτίυ 20: αρχιερατευοντος του πανιερωτάτου πατρὸς 'ημῶν Αθανάσιου, και οικὸνομυ Ναθαναηλ * * * * Θεω ζηλω κυνεθεντες οἱ ὁσιοι πάτρες, 'εκοπιασαν πολλά 'ες τὸ παρὸν 'εργον· μαλίστα ὁ γερων 'Ιγνατιος.*

The bones of our holy father, being still young, the accomplished Damascenus, from the Province of Cyzicum from the country called Mychaonia: he fell asleep in the Lord in the year 1696: of September.

The recovery of his remains (took place) in the year 1712, the 20th of March; our most holy father Athanasius exercising the office of chief priest (Archbishop) and Nathaniel being Æconomus. The holy fathers being moved with zeal towards God laboured much in the present work especially the aged Ignatius.

Original Scrip found in a chest of skulls, Convent of Sinai.

χρῖςος, αγγγελη, συσανα, μαρία γγιοβάνυ, προσκηνητυ, νικολαυ, θεοδορυ, ἱερομονάχυ, ' ιλία ἰωαννη, ἰλία νικόλα πανάγιοτυ προσκηνητυ,

τον κεκημενον

ςεφανος' ιοχννα, τόν τυ προδρομο πέτρο, ιωαννη, ρανα προσκηνιτυ γεοργιοτογιανο, αποςολι, προσκηνητυ, ςανκο, φεωρανια, μιχαλι, ανασασιυ, διμητριυ, sανκο, διμιτριυ, προσκηνητυ, υποδοις, ανκτα, ιωαννη, γεοργιος, συσα, εκατεριν γηερπε ςογιανη, τριφονος, διμιτριυ.

This seems a mere list of names.

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III.—*Notice of the Habits of the large Indian Boa or Rock Snake.** *By Lord Arthur Hay.*

Beyond exaggerated and overdrawn stories regarding this animal little is generally known relative to its habits and structure—I trust therefore that the few following remarks may be found of some interest to the general reader though offering nothing of novelty to the experienced naturalist.

The great Boa Constrictor of India is one of the most dreaded enemies of the denizens of the forest, for though totally devoid of poisonous fangs its colossal strength renders it capable of overpowering most of the larger animals when once within its grasp.

The constricting serpents have been separated by most naturalists into two divisions, those of the new world retaining the generic name of Boa, and those of the old that of Python. In form and generic differences they disagree but slightly, and from all accounts they seem to possess similar habits.

The Boas of South America attain perhaps to a greater size than our continental Indian species, but still the Pythons of Sumatra, Java and most of the other Eastern Islands, have been found of almost incredible lengths; from 30 to 40 feet however may be considered the maximum length of these snakes, though few are found in Southern India of greater lengths than from 15 to 20 feet. I have received through the kindness of General Cullen what was considered in Travancore to be a large specimen of the Indian Python, it having been killed in the jungles of that country just after having swallowed a full grown spotted deer. Its victim was a doe and large with fawn at the time—the snake is 17 feet long and measured 4 feet in circumference when it contained its prey—this is one of the largest Pythons I have heard of, as having been killed in Southern India,—that is authenticated specimens—though I have frequently heard of much longer and larger monsters having been seen, though seldom actually measured.

There can be little doubt that such a snake would be fully capable of overpowering the strongest man; and the natives of the jungle from whence my specimen come assert, that Bison, are often destroy-

* *Python molurus*, of Linné. *P. tigris*, Daudin. *P. bi-vittatus*, Schlegel. *Pedda poda* and *Bora*, Russell. Pl. 22, 23, 24, and 39.

ed by them. This remains to be proved by ocular demonstration, for though perfectly possible and far from improbable, few would believe it without unimpeachable evidence.

When first examining one of the large reptiles the question naturally arises, how does it attack its prey, and when seized how is it possible to swallow it through so small an aperture as its mouth. A little further examination soon explains the difficulty, but as I do not suppose every one has the same opportunities I have had, and if so the inclination, I shall endeavour in a few words to show how beautifully nature adopts the structure of her ever varying forms for the position in which they are placed and to answer the ends for which they are created. On the first view the Python seems a heavy, thick though powerful snake, its body seemingly less rounded than the more active and graceful serpents. Its belly is cased in broad-flat uniform scales of a hard enamelled texture, the breadth of the body being their greatest length. These scutœ form in this as indeed in nearly all snakes the organs of locomotion. Its head is flattened and its jaws are armed with two rows of strong teeth, bent backwards; these when once buried in the flesh act like hooks and prevent any animal from withdrawing itself as long as the jaws remain closed; the vertibral column is so constructed that from the middle of each vertebra on both sides a rib articulates, so loosely, that the most perfect flexibility is retained; the lower ends of each pair of ribs are joined to the inner surface of the abdominal scales and can through certain muscles be moved forward by pairs; as each pair is moved the scale to which it is joined does the same and this being pressed upon the ground, the sharp posterior edge takes hold of the surface,—and so on with them all. This principle of progression may be best seen when a snake is ascending the steps of a stair, each scale in its turn being then easily observed to catch upon the sharp angle of the step and form a point from which the next is moved. As far as I have been able to observe the Python is sluggish in its habits and prefers lying in wait for its prey. The smaller ones feed upon frogs,—small mammalia, such as rats, mice, &c. and also birds, principally partridges and quails, these living mostly on the ground. The larger ones that are found in the jungle lie concealed from view by some bush or long grass, and when lying motionless resemble the trunk of a tree or bit of stone, so closely, that the eye is frequently deceived as to the object. They adopt this method of lying in wait from the comparative slowness of their progressive motion, their muscular powers

being more adapted for constriction than locomotion. At the root of the tail two organs may be seen resembling hooks or claws, and which have been supposed by some authors to be mere useless rudiments of limbs, but to the animal they are of the most important use, particularly to the larger species; for by them the snake fastens itself to a tree, thereby giving itself greater power and free use of its body when encircling some victim within its folds.

The neighbourhood of water or the vicinity of some forest path is the favourite haunt of this reptile—his tail entwined round the trunk or stump of a tree, his body carefully hid from view by the thick foliage or rank grass of the jungle, he lies perfectly still and motionless waiting for any unconscious animal that may be repairing to the stream to slake its thirst. The moment its intended victim passes within reach the snake darts upon it, making the jaws meet in its throat, and entwining its body in folds around the chest of the prey, so as to cause suffocation; death ensues merely from want of power of expansion in the chest to enable the lungs to play. When satisfied that life is extinct, the reptile gradually unlocks each limb by unfolding its body and does not, to the best of my knowledge, further break the bones of its prey (as is commonly believed) to better enable deglutition; if any bones are fractured it is merely from the force used in suffocating the prey. In the case mentioned above there was not a single broken bone in the body of the deer which is sufficient proof to show that deglutition can take place without fracture of the skeleton.

The next act is that of swallowing, and this is an operation that takes considerable time and exertion on the part of the snake. He generally commences by the head, which being the smaller part serves to extend the throat of the Python and prepare it gradually for the immense strain it has to undergo when forcing down the more bulky part of the prey. The mechanism of the jaws of the snake is wonderfully adapted for the distention they have to undergo—the under-jaw articulates so loosely in the upper that dislocation can take place at the symphasis without causing pain; in carnivorous animals and particularly among the felinæ or cats, such as the tiger, the condyle of the lower jaw is deeply set in a groove in the upper which makes it, combined as it is with its shortness and the strength of the temporal muscles, the most powerful jaw in existence. The tiger's jaws are merely meant to hold fast and tear his prey, for he, like the Python, bolts his food without mastication, the tuberculated

molars in the back of his head being only to crunch and grind bones. From the depth of the sockets in which the condyles are placed, a lateral motion is impossible, whereas in the ruminating animals, its shallowness enables them to use the lower jaw laterally as well as perpendicularly. In the Python however, beyond the act of holding its prey, the jaws are not of any use and consequently nature has only provided them with a structure to answer that end already noticed in the recurved form of the teeth. Dislocation takes place as gradually as the increasing size of the prey renders distension necessary; the lower jaw hanging at length quite loose and disconnected from the upper.

It is an erroneous idea though a very prevalent one that the snake covers the whole of its victim with saliva from the tongue before swallowing it. A single glance at the structure of the tongue of any reptile would at once prove the absurdity of this notion, that organ being of a very long and slender form, wholly unadapted for either licking or tasting. The glands that generate the saliva are only called into action when the animal has begun to swallow. The mucus then secreted naturally assists deglutition to a great degree but it is never poured forth till the animal actually begins to swallow. To prevent suffocation while forcing the body down the œsophagus, two small muscles, attached to the lower jaw and also to the trachea have been discovered which can bring forward the larynx nearly to the mouth, which would enable any one to observe the larynx opening and shutting while deglutition is proceeding. After the entire animal is swallowed, a kind of lethargy pervades the system of the snake and he then may be safely approached. Of this the natives are well aware and attack him in consequence without fear. Such are a few of the habits of this monster reptile. Much information regarding it is yet required which could easily be gained by persons living in the neighbourhood of large jungles where it always arrives at the greatest size, while a few notes concerning the dimensions of specimens killed, made upon the spot, would go further towards our knowledge of the sizes arrived at, than all the vague conjectures or hearsay reports often so freely circulated without any foundation.

IV.—*On Supposed early Celtic or Scythian Vestiges, remaining in various parts of the Carnatic. By the Rev.* W. Taylor.

The paper by Captain H. Congreve, No. 5, in the 31st number of the *Madras Journal of Literature and Science* attracted my attention at the time of publication; and awakened the recollection of inquiries made by me several years since, and of some recent conversation, on northern tribes and people, with a German Literate, to whom I may have occasion more fully to advert. The incident—occurring as far back as 1835—which first drew my attention to the general subject, may best appear presently in its own connexion. After reading Captain Congreve's paper, there rested on my mind a vague impression not only that I had written something pertaining to that matter, but also that it was printed. I searched the *Madras Journal* in vain, and also another Madras periodical, with the same result. But now very recently, when engaged on the manuscript* entitled "*Congudesa rajakal*," and in turning over some past studies, long neglected, I met with copies of papers in the Tamil language, and with translations of the two principal ones; accompanied by an introduction, in the shape of a letter to the Editor of the *Madras Journal*, written in the rough, but not copied fair; and, as appears tolerably evident, set aside, on my attention being attracted in 1836 to the revisal of part of Rottler's Dictionary. The whole matter had faded from my recollection, until imperfectly revived by the paper adverted to. What I may have to state may be better received after the publication of Captain Congreve's paper; and it has greatly helped me to clear up what was to me obscure, as to old remains sometimes termed "houses," and sometimes "pits." The Cromlechs it now appears, are the *ancient houses;* and to be distinguished from *ancient excavations:* concerning both of which matter is forthcoming.

In the development of my present object, it seems to me best, to insert a copy of what I had written as an introduction, divested of its epistolary form. Then to add the two translations made previously to writing that introduction; to give a translation, which I shall

* To prevent mistake it may now (June 1848) be expedient to note, that this present paper was forwarded soon after the publication of No. 31. The Manuscript referred to, translated with notes, appeared in No. 32; the selection, of course, resting with the Editor.

have to make, of another very brief paper, relative to chiefly one locality; and to close the whole with some general annotations. Hitherto the subject, I believe, has received but little attention from Europeans; but it may be deserving of more; and possibly the persons best qualified to pursue an investigation would be gentlemen of the order in society specified in the document immediately following.

The paper which, in 1836, I prepared, as an introduction to the subject, is here annexed: " Some time since when I had issued a prospectus with the intention of publishing some native manuscripts one of them being the " Pandion Chronicle," I met, at the reading room of the Literary Society, with a gentleman deservedly well known in the ecclesiastical, and literary circles, who, while hinting some doubts, whether any thing could be successfully accomplished towards elucidating the ancient history of the peninsula of India, at the same time inquired if I had met with any book, or manuscript, referring to certain curious ancient remains, which he alluded to as existing specifically near Chittoor; consisting of small grotto-houses, or possibly tombs, which on being opened had been found to contain pots, or jars, which tombs, or grottos, the natives termed *Panja-Pāndavāl* (or the five *Pāndavas*). This gentleman further added that a Surgeon (now a member in the Medical Board) had carefully examined these pots (or urns, as we may suppose them to have been) and declared decidedly that the bones did not belong to the human species. It was also added, that the tombs or houses, were very small, and could not, at any time have been human abodes; as also that Colonel Mackenzie had published an account of them; and that some reference to them might be found in (the then) Colonel Welsh's Reminiscences.

"The subject was at that time quite new to me; but was borne in mind. Down to the present time I have not been able to meet with Colonel Mackenzie's printed account; though doubtless he made use of materials in his collection, to which I have presently to advert. The account by Colonel Welsh of the *Pānty-wār* and their singular mountain-top dwellings, above the ghauts, I subsequently had an opportunity of perusing; and found these to be quite a different subject of consideration. These bandits, merely assume that they are descendants of the ancient, and aboriginal, inhabitants of the Mysore country: the term *Pantya-wār* meaning only ancient people; and possibly they may descend from the *Oyisala* or *Valala*

rulers, who were lords of that land, long antecedent to the first accession of the dynasty whence the present *raja* is an offspring; concerning which early *regime*, I have a manuscript already translated, from the Mackenzie Collection, bearing the general title of *Congu-desa-rajakal.*

"At a later period than the one referred to, while investigating the contents of the Mackenzie MSS., I met with a paper on the subject of the aforesaid ancient remains, which was read, copied, and put by. More recently another shorter paper occurred, which I at once translated, and being reminded of the other one, I recurred to it, and translated it also. The shorter one seemed to be an abstract of the first; and both by the same individual native. It has seemed to me that it might be well to give copies of both translations, as further specimens of the lighter and more versatile parts of the collection, whence they are taken.

"They present a subject curious, yet still dark. The various traditions narrated show that the present natives of the Peninsula know nothing certain about these remains. Yet the kitchen utensils said to be discovered, in some of the caves, &c. are those used by natives still; indicating an affinity of relationship. The tradition placed first in order, is derived, I conceive, from the opening portion of a very voluminous, and, in many respects, valuable Manuscript entitled *Chola-pattayam;* (Prof. Wilson's Des. Catalogue, vol. 1, A. II. 2; and Or. Hist. MSS., vol. 2, App. p. 34,) wherein the same account substantially is recorded. These accounts have an air so legendary that, though of use to elucidate the habits and modes of opinion of the people among whom we dwell, they seem, for the rest, not worthy of special confidence.

"It may be noted that the gentleman before adverted to, remarked at the time, when speaking on this subject, that similar tombs (or cairns if such they be) had more recently been discovered in Siberia; with similar contents. In what book, or narrative, the statement is to be met with, I do not know; but the simple fact of such similarity, assuming, as I feel bound to do its correctness, is a clue of some importance. I suspect some possible coincidence with the topes in the *Punjaub;* of which so much has been written. These however are, in part at least above ground structures. I remember reading in one of Ferishta's historical productions (though the book is not now at hand for reference) that one of the Tartar chiefs who made an incursion into India, and carried thence much plunder, was at his death, in his

own country, buried in a sepulchre with a quantity of gold-chains, and other ornaments, part of the plunder, and covered with a cloth of gold: corresponding with what is stated, in one of the following translations, as to the tombs of the *Simancal*, or honorable men. Native history uniformly declares, that various tribes of barbarians from the North, or North-West, at different times entered India: and even ruled the whole extent of country. And a smile of incredulity will not easily set this, however imperfectly given, testimony aside. I would not draw any conclusion, without more extensive, and better data. But I would suggest that some of the young, intelligent, and enterprising, civil servants of the Company, who in pursuit of their revenue duties are in the habit of intersecting the country, in all directions, might inquire into, and describe these remains, if they still exist; and others better read than myself in Siberian, and other, travels might give a *comparative* description of Siberian, *Punjaubi*, or Cashmerian antiquities, of like character: whence possibly some definite conclusion might be drawn. I will only add that *Marcandéya-rishi* mentioned in the following papers, and so well known to *Hindu* fables, is, by all fair inference, an antediluvian patriarch—that his name, in all ancient maps, is given to a famous town North-West of India,—that Samarcand, its modern Persic name, is an abbreviated corruption: "Marcand for Marcandéya (as they spell Bickermajit for Vicramaditya) and the prefix *su* denoting *good* or *sacred*. The locality of Samarcand is not very remote from Siberia. It is the locality of the ancient *Sacae;* whence I believe we derive Scythia and Scythians: one with which India, in earlier ages, unquestionably had some connexion, or relation. I shall not however here enlarge. We as yet want a greater number of facts, on which deductions can be more safely founded, as to the ancient relations of India; and the origin of its various classes of people."

So far proceeds the introduction heretofore written. At a period, later than that of making two of the following translations, I met with a notice of cutting into topes in the *Punjaub*, of which I took a memorandum, sufficient for my own recollection, without being a copy. It here follows, as I might spoil it by attempting emendation. The reference to the number of the Journal will enable any one possessing it, to consult the entire paper.

"In twelve days—they—had discovered nothing but a kind of square
" cell, in the centre of the masonry, constructed of stones regularly cut.
" This cell which was about 8 feet square was filled with large rough

" stones. M. Honigberger forbore to penetrate farther, &c.——— " within three feet of the centre—they found in the masonry a new " construction, of a round shape, of very small stones, cemented toge- " ther, enclosing a small cell, a foot square, formed by six slabs of " black stone, very regularly cut. In this chamber situated in the " centre of the monument, and two or three feet from the ground, M. " Honigberger found a box of soft, compact pot-stone (*ollaris*) yellow " with grey and black veins, which is found in large masses in *Kan-* " *dahar ;* it has evidently been turned, and bears traces of the ope- " ration. A description follows; with an enumeration of the con- " tents of the 3d compartment of the vessel—these appear to be si- " milar to the vases, described by Dr. Malcolmson, as found at Hy- " derabad."

" In the centre of this inner *tope* (the *Boorji-Kenri*) was made a " cavity formed by six stones, of regular shape, about a foot square, " which contained a bronze basin gilt, of a round shape, not high, " about 8 inches in diameter, much oxydized ; the bottom being almost " entirely gone. This basin was covered with a fine cloth, which fell " into powder when touched."

[*Asiatic Journal for January*, 1837, *p*. 52—54.

TRANSLATION I.

Account of Ancient Subterranean Dwellings, from verbal accounts, obtained in the Jaghire and Arcot district.

They say that there is no account of the *Pāntu Kurzicāl* (or ancient *subterranea*) in any written record. In consequence there is no obtaining, from any one, any thing like a regular or well connected, statement concerning them. In what follows, there will be offered an account according to the oral traditions, given by various persons. That is say,

In the first place, these ancient excavations are not spoken of by one uniform term : but are variously named by various persons. For instance, by only a few, they are called *Pantu-curzi*; while some persons term them *Padu-curzi*, and some *Padai-cudi*; others *Pantu-Samāthi*, others again *Pāndavāl-curzi*, *and Pantavāl-kovil*; and others *Vedar-cudi*, or *Curumbar-cudi*; others *Vali-cudi*, or else *Curungu-bara*. The places where these are found, so far as I have seen with my own eyes, are in the Company's *Jaghire* the following—*Padavūr*, *Vallam*, *Mammai*, the vicinage of *Chinglepul*,

Anni-ùr, *Cunnatùr*, *Avàthùr*, *Kūvāthur*, *Vàiyà-vùr*, *Kolattur* *Chittamur*, *Uttra-mérur*, (Ootramaloor) *Ayar-pākam*, the mountain belonging to *Vellam-pākam*. Besides these places, there are others in the Company's *Jaghire*, which I have not seen, and in great numbers, as the people say. Besides, in the *Chittoor* country, and in *Tirutoni*, in the country round *Gingee*, in the *Bhavani* district, and to the westward in a great many places, they are to be found, as some trustworthy men report. There is sufficient foundation to believe these statements. For the rest, the details concerning them are the following:

Pantu-curzi, means ancient excavation ; *Padu-cudi*, means the dwelling of suffering, or pain ; *Padai-cudi*, means the place of the funeral bier ; *Pantu-Samāthi*, means the place of depositing dead bodies of old time ; *Pāndavàl-Kovil*, means the fane of ancient people ; *Vērdar-cudi*, means the abode of hunters ; *Curumbar-cudi*, the dwelling of the *Curumbar* (wild people) ; *Vāli-cudi*, means the abode of men having tails, like monkeys ; *Curungu-bāra*, means the stone-houses of monkeys.

1. Concerning the history of these things, some say as follows :—In the commencement of the era of *Sālivāhana* the Brahmans, incited by certain famous astrologers who were *Sastris*, examined their own astrological books, and declared before hand that destruction would come by a rain of fire. The men of that day, being awakened, took counsel together ; and, with the view of preserving their lives, constructed houses of black stone (pegmatite, or sienitic granite) at the foot of mountains, and in wilderness-places. In these having placed all needful provisions, they went, and dwelt in them. Then a golden shower fell ; and some, from the desire of collecting gold, went forth from their retreats to gather it, and when they did not think of it, it rained fire. Those who went out to gather up the golden shower, all perished. Some who were within these stone-houses perished, by reason of the fire rain. Some although suffering greatly, yet survived ; and re-peopled the country. Hence these places came to be named *Padu-curzi* or sufferance-caves, as some report.

2. Some narrate the following account. Towards the end of the *Dwapara-yuga*, the offspring of the *Pāntavar* (ancients) so called dwelt in the world. They were much more diminutive than men, and like pigmies. Their food was the *rāvēlai* and *nāvelai*, so called seeds or fruits. At the same time they possessed the strength

of seven elephants. They had no marriage relations; but were, in this respect, like beasts of the field. It was an easy thing, for them, to split rocks. These pigmies, for the convenience of their own residence, constructed this kind of houses under ground. In the flood, at the end of the *Yuga*, they all perished. Subsequently these old excavations remaining, they were termed *Pantavār-curzi*, after these same persons, as the story goes.

3. Some say that at the beginning of the *Caliyuga* the five *Pāndavās* dwelt in the wilderness; in consequence of *Duryodhana's* persecution of them. Then, they having come to dwell in the waste places, in order that people might afterwards know that they dwelt there, they constructed these dwellings, as some say. Hence they are called *Pandavāl-curzi.*

4. Some deliver the following account. In ancient times men paid homage to goddesses named *Nīla-mūcari;* and monthly (annually?) celebrated a festival. But since, if the festival were to be celebrated in habitations of men, it would be defiled, and attended with the destruction of human life, they built these houses, near the foot of mountains, and in waste solitary places; and carrying thither all needful provisions, went annually, and dwelt in them, during the period of the festival. Hence, as it is said, they came to be called *Pantavāl-Kovil** fane or temple of the ancients.

5. The account of other persons is to the following effect: after the flood, at the end of the *Yuga*, this world was all covered over with forest, and inhabited by ferocious hunters, and wild beasts. Then these same hunters, killing the beasts, cleared away a part of the forest. In those days, with a view of preserving their wives and children, from the savage beasts, they constructed these places. Thence these were called *Vedar-cudi* hunters' huts. Afterwards, the *Curumbars* appropriating these places to themselves, they came thence to be called *Curumbar-cudi*, as they say: that is dwelling of the *Jainas*.

6. Some give the following narrative:

During the reign of *Rama*, men having tails, and like to monkeys, inhabited these kingdoms. These were ferocious tribes. They possessed the *Cāma-rūpa* (form of *Cāma*, that is, monkey-like.) They were possessed of heroical qualities, and were very courageous. They were exceedingly able to cut out rocks, and carry (heavy)

* These I suppose to be Cromlechs.

stones. They constructed these stone caves under ground, for their own residence; and, after living in them for a length of time, were destroyed in the deluge, at the close of the *Yuga.* In consequence of which these came to be called *Vāli-cudi* and *Curungu-bara,* monkey dwellings.

7. Some say to the following purport.—In early times *Rācshasas* dwelt in these lands. They had a deceptive form (capable of various appearances—Protean): they dwelt in the forests, like wild beasts. In order to preserve their wives and children, they constructed these kinds of stone houses, underground; and as they resided in them, these acquired the name of houses of *Rācshasas.*

8. In former times the son of *Mricanda-rishi* was *Marcandēya-rishi;* in the time of both of whom, mankind lived 900 years, 1000 years, 1900 years, and did not die, even until the time of the flood; and were healthy. During many years they were strong and stout; afterwards feeble through age, like ripe fruit; and being unable to rise up, they remained stretched on their mats. Their body was like the ripe pumpkin-fruit: the eye only remained uninjured, and sight clear. It was very difficult for them to eat, and the like. Besides they always remained as if like corpses in a lying posture. They had great numbers of grandchildren; and there were many wives of their grandchildren. Such kind of ripe-fruit-like persons, remained a long time lying in their houses. At last, at the time prefixed (astrologically) for their death, the younger persons did not like that these ripe-fruit-like men should die in the houses, and constructed, for each one, a stone sepulchre under ground, in which they put him, together with the wealth which he had acquired, with pans, pots, fire-wood, and all other similar kind of provisions daily. As long as he lived his relatives went and watched at the door of that sepulchre; at length when the end was come, and he had obtained beatification, the most aged among his relatives came, and having made the lamentations closed up that door with earth, and by an addition of other earth they made it thoroughly secure. The cause was this—if he died within the house, the house would be defiled—his personal utensils were defiled—and if his property were inherited, it would not only bring pollution, but would be a sin, and would tend to the destruction of the family: according to the traditions which they followed. That this is certain a great many persons aver for true. Thus the places of sepulture constructed by the *Panta-varcal* (or ancients) in early times are called stone-sepulchres,

or *Pāntu-curzi*, *Pādai-curzi*, *Pādu-cudi* or *Pāndaval-samāthi;* so they maintain for certain.

These excavations, are not merely of one kind, or fashion. In the places which I have seen, some are four-sided, some are round, some are built in fashion of a* fort, some are very large, some small, some a little small, some are covered over at top, some are without top covering. In this way they are of very various sorts. Some of them are called *Simancal-curzi* or sepulchres of honorable men, some are called those of in some degree, honorable men—some are those of common people, some those of poor people, some those of beggars. In this way, it is said, there is great distinction of rank observable. Besides, in the sepulchres of the honorable men, all the wealth they had acquired was put, as it is said, and it is also reported that many persons, after searching, took away the said wealth. In other dwellings there was nothing (as to wealth); but only pans, pots, a fixed *kurvi* in wood (kitchen utensil) an instrument for reducing cocoanut into pulp; knife, bill-hooks without handles, hatchets without handles, chunam-pots, round stones, curry-stones, and hand-mills. In the *Simancal-curzi* countless treasures, they say, are to be found; and many persons have taken such away, as people still assert, and very strongly maintain.

Translation 2d.

An Account of Ancient Excavations.

1. About the 25th year of the era of *Salivāhana* certain *Brahmans*, who were astrologers, came from a great distance northward; and announced their astrological predictions to the people of this (southern) country.

They declared that on a certain day of a certain month, when the sun would be in a particular constellation, there would be a fire-rain; which would destroy all mankind. Whereupon the people of this country, taking counsel one with another, with the view of escaping destruction, and preserving their lives, went to the hills, and brought thence large slabs, and great stones, and constructed those stone-houses, under ground, which are now termed the ancient excavations (*Pāntu-curzical*); and, placing within them needful provisions, they, at the time indicated (by the astrologers), took refuge therein. But before the fire-rain, there was a golden shower. Several men incited by cupidity, went forth in order to

* Cromlechs.

collect the gold. At the same time the fire-rain falling, destroyed a great many persons. Those persons who, not being stimulated by the profferred gold, continued still shut up within the stone-houses escaped. In this way originated those old excavations. But since a long time has elapsed, people now erroneously think, that the *Pāndavas* resided within them; and hence term them the *Pāntu*-grottoes. They ought to be termed *Padu*-caves; seeing that were houses, or dwellings, constructed in order to escape from suffering (or danger.)

2. Some persons term them *Pāntu-covil* (or old temples, or fanes). The detail is thus; anciently men paid homage to the goddess named *Nila-Mohini.* The village-people annually were accustomed to render offerings to it (this goddess) each one going alone, that the offering might not be polluted. As this was a subterranean goddess, and since, as a preservative from pollution, it was necessary to conduct the worship separately, some persons say, that those stone-houses, called *Pāntu*-caverns were constructed in the ground; beneath every house, and all needful matters being put therein, the annual offerings were every year made.

3. Some term them dwellings of the *Curumbars.* That is to say, while this land was still the *Dandaca-aranya* (or *Dandaca* wilderness) after the hunters (spoken of in the *Ramāyana*) the *Curumbars* continued to dwell in these wilds. Some say, that they constructed these houses called *Pāntu*-caverns, in order to protect, and preserve, their wives and children.

4. Some term them *Hunter's*-caves. Anciently, before the times of the *Curumbars*, those who were in this *Dandaca-aranya*, with a view to protect their wives and children, constructed these stone-houses, under the ground. Such is the account of some persons.

5. Many persons call them *Vāli*-houses. The meaning is, that during the wars (between *Vāli* and *Sugriven*), in the reign of *Rama*, men with monkey-tails called *Vāli* dwelt under ground. They are stated to have been *Cāma-rupi** (that is like the images of *Cāma*). They constructed these houses; as some say for their places of abode.

6. Some term them *Pantu-nithi* (ancient hoards). The reason is this:—In early times, ancient men constructing these houses, put therein the wealth which they had acquired, and placed a magical

* *Cama-rupa-desa*, one of the fifty-six Hindu countries, is considered to be Assam. The Mughs of that country have a peculiar kind of countenance.

spell as a guard; they also took a man alive and burying him therein, killed him: and if now these depositories be dug (or cut) open, and examined, that ghost* conceals the whole; but if the proprietor come, it will be found; or if a human sacrifice be offered, it will be found: so they say. Besides they add that in some places treasure has been privately appropriated.

7. Some term them *Pāntu-Samāthi*, old burying places. This is narrated according to the *Purānas*. In the days of *Marcandeya-rishi*, the son of *Mricanda-rishi*, the god *Siva* gave to *Mārcandeya*, sixteen years as the term of his life. At its close *Yama* came to seize the youth; *Siva* said, I have given him to be always sixteen years; and on saying so killed *Yama*. Then *Bhūmi-dēvi* (goddess of the earth) not being able to sustain her load, according to the recommendation of *Narayana*, and the four-faced one, *(Brahma) Siva* again raised up *Yama;* and appointed that men when old should die of themselves. From that time forwards men began of themselves to die. But their age was very great. They lived to one hundred, two hundred, three hundred years, and upwards. Beyond that period those who survived continued bed-ridden, and unable to rise. Should the dying breath be drawn in the house, it was thought to be pollution; and therefore these houses were constructed apart, and making a bed of baked potters earth, they placed the aged decrepid person, like a ripe fruit, within it: also they put therein provision sufficient for a week; and then, together with the man lying in it, put it into the cave. As soon as it was known that he was dead, his aged relatives made great lamentations in that place; and shutting up the cavern (or house) covering it with earth brought from some distance around, they secured it well; and then, after bathing, returned to their houses. Thus some say. This last account seems to be the right one. But concerning these things, among many different persons, there are many varying opinions.

At the time when the two foregoing papers were translated, I was assisted by *Vencata-raya-pillai*, (since dead) son of a Tamil poet, the author of a popular *Nátaca*. *Vencata* stated that, when he was young, he was employed at Chingleput, connected in some way with the *Nanji-raja* then staying there. It was in 1821, and his recollection

* The shade, or manes.

in 1836-7 he said was not perfect. But he remembered seeing two of those caves. They were among the mountains, on the side near the *Pálar*-river. A gentleman named Fullarton was judge; and under his sanction, convicts, and others, were set to work. These two caves were found one and a half foot below the surface of the ground. He thought they were about 8 feet square, as I understood him, formed of blackstone. Inside was found an old rusty sword, and an earthen jar, said to contain nothing.

Within the fort of Chingleput also there was a large room discovered: the sepulchre, as supposed, of a *raja*. It contained a turban and jewels; and there was a copper plate inscription. Speaking of the former in comparison he said they were like a tub or vessel, but this was a room; and also under ground.

I am not at present exactly aware of the origin of Chingleput fort; but there were, at an early period, ferocious chieftains in that neighbourhood; details of whose atrocities have been traditionally handed down; and are embodied in the miscellaneous Mackenzie papers.

Translation 3d.

Of the Old Caves at Paduvúr.

Anciently men wearing tufted hair, *Curumbars* and various others, of the *Jaina* credence, dwelt in this town. They were the aboriginal residents. Those beings, from very old times, were ruled by *Jaina* kings. By a *Jaina* king named *Pandya-dever*, this town was given, as an entire and independent endowment, to a *Jaina-básti* (or temple) built by the *Jainas* here. In proof of this, on the site of the said fane there is here its original cause of foundation: that is, a *Jainēsvara* image. And, seemingly belonging thereto, in proof of the said *Sarva-mānya*, gift (or endowment,) there is here an inscription on stone. The subject inscribed therein is as follows:

The divine gift of *Svasta-sri-Nayanár* ruling the world. *Paduvúr*, and its entire precincts are given in full and perpetual grant to the aforesaid temple—so it is recorded. This full endowment, for a length of time, pertained to the *Jaina-basti.* Afterwards in the days of *Adondai-Cholan*, when, by the advice of the *Brahmans*, he destroyed the *Jainas*, it was added to the common revenue.

Anciently in this town, they did not keep the very old people (in the houses) until death; but seeing the time approach, they put them in very strongly-made earthen jars, together with food suitable for

them. Such was the practice in this *Paduvūr*. They would die off, some little time after being placed there. Such kind of earthen jars are termed *Matamaccachāl.** Though these were placed in early days, yet even now many such *chāls* (pans or buckets) are to be seen. Human bones, and drinking vessels which had been placed therein, have been taken out, and buried. In this way the anciently pleasant suburbs, which were as a continuous town, the towns-people turned into a half desert; and in it having placed those *Matamaccachāl*, they returned. The posterity of the *Pāndavas* and other wealthy people, in order to preserve for many days, the memory of their several state, or renown, having built sepulchres, they placed the people of their race there, and returned (or were *accustomed* to place them). As the race of the *Pāndavas* was put therein, and as they were, of old custom, burial places, they were called *Pāntu-curzi*. As some were placed there being alive, and as they suffered being there, these places came to be termed *Padu-kudi*, and *Padai-kudi*, dwelling of suffering, &c. As these *Padu-kudi* were here from ancient time, the town came to be called *Paduvūr*, town of pain. In the time of *Adondai-Cholan*, as two *Saiva* images were consecrated here, the *Jaina* renown was shut up (or buried). Again, in *Krishna-raya's* day, a *Vaishnava* fane was here consecrated.

In this *Paduvūr*, near to the old excavations there is an inscription on stone. But being very old it is not possible to distinguish and read off the letters.

To the east of *Paduvūr* there are seventy-five of these ancient pits or caves. To the South of *Paduvūr* they are in a row (as I understand the imperfect passage) to the north there are sixty ancient excavations.

So far proceeds the brief translation, which I have now made for the present express object. In reference to this *Paduvūr*, I cannot but think that the name commemorates one of those cruel tragedies, in the extermination of the *Bauddhas* and *Jainas*, of which so many occurred: made by kings under the influence of *Saiva-Brahmans.* In another paper of the Mackenzie collection it is said that the *Bauddhas*, or *Jainas*, were crushed to death in oil mills: and as a particular kind of drinking vessel with a peacock's-tail fan, was a

* Which, I apprehend, must be rendered—'heretic dog kennel.'

distinguishing mark of devotees of that class, I conceive it to be not impossible that the crushed mass, with drinking vessels, &c. were put into those jars and so buried. The contemptuous name given to the said jars traditionally, of course by *Hindus*, tends to confirm the supposition.

In a brief document which I find annexed to the foregoing, it is stated, that the *Curumbars* had sixty-four forts. It is also stated, that they took part in the wars of the *Pāndavas*, and were greatly scattered in consequence. The name of their original country is stated to be *Toda-nādu;* which, in a striking manner, would indicate the *Toda-vār* of the Neilgherries as their descendants. The chief occupation of the *Curumbars* was also keeping flocks. A jocular proverb, it seems, was hence formed at their expense; they being a little dull of wit.

In case of a death occurring among them many of the tribe congregated together; and each one had his head cleanly shaved. Occasion was taken hence to kill many hundreds of them, at a place called *Nerumbùr.* In another paper I remember this treachery is ascribed to the *Wiyalvàr* of the *Agniculam*, and it was accomplished by means of the barber tribe. Mention is made of twelve of their forts. *Porzal* (the red-hills) being the chief one. But one is named *Puliyūr*, and I suppose* *Pullicondah* to be a hill near that town.

The *fire-race (agniculam)* are supposed to be Siberian in origin. Hence it is open to doubt whether *cromlechs*, caves, &c. were the work of *Curumbars*, or of different classes of their conquerors. The papers translated seem to indicate the former conclusion. I should myself rather incline to the latter.

I have heard that there are caves of the kind indicated at the red-hills, only ten miles from Madras; and *Cunnatur*, or *Connatore*, is only fifteen miles from Madras, and two or three miles from Poonamallee. The exact locality *of Paduvūr* I do not know.

That the greater part of the ancient remains indicated are not *Cromlechs* is quite clear. They have a nearer affinity to the *Panjabi topes*, and are still more likely some of them *Patan* or *Moghul* in

* In further allusion to Captain Congreve's paper—I remember, several years ago, noticing something peculiar in the arrangement of stone circles on a little rocky eminence between the Mount and Palaveram. As regards Stonehenge is it not possible that the piles of stone there were raised over the slain, in those great battles which occurred, on the plain, between the Britons and Saxons? rather than being Druid temples.

origin. The customs of early *Patans*, and neighbouring Siberians, were probably similar.

As regards *Cromlechs* I find there is a two-fold supposition: that they were places of sepulture or altars; or mid-way, first sepultures, and afterwards altars. In Denmark they would seem to have been monuments raised over the burial places of kings. In Anglesey they are supposed to have been altars; or even a sort of platform, from which the Druids addressed an audience. I find moreover that the *Kist-vaen* and *Cromlech* had some similarity; so that the words came to be used interchangeably. But the *Cromlech* is open at the sides and the top, supported by pillars; while the *Kist-vaen* was closed at the sides, and more like a chest. These last seem to be the predominating form in the Carnatic; only it does not appear that the *Kist-vaens* were subterranean. But further there is a singularity connected with the inquiry, and one which had not attracted my attention, until drawn to it by the present subject. I quote from the Ency. Britannica, *Art.* Anglesey. "*Bod-drudan* or the habitations of the Druids, *Trer Beirdd*, or that of the bard, and *Bodowyr*, or that of the priests, are all of them hamlets, nearly surrounding the seat of the chief Druid. At the last is a thick *Cromlech* resting on three stones." I was previously aware that the *Pali* and Sanscrit word, for knowledge, wise men, and wit or wisdom was found in Saxon; but I did not before know that it entered the ancient British tongue. Here however we find the word, and as if it were synonymous, or the same, with our common word *abode;* which I doubt. I will not assert, but I suspect strongly, that the one almost universal religion of *Buddha* (or the sage) was found among the Druids. *Bodowyr* I take to be the old British of the word *Bóddar*, as the *Bauddhas* are usually termed in Tamil.

In this paper it is not my intention to draw any positively final conclusions; but merely to offer data and suggestions, tending to final results.

In so far as any of the remains in question may be deemed Patan in character, we may possibly trace them up to the first incursion of the *Moghuls* from Delhi, which took place south of the *Krishna* river A. D. 1312. They proceeded by way of Mysore; and *Madura* was captured by them A. D. 1324. They were driven back 40 or 50 years afterwards, by *Campana-udiyar* a Mysore chieftain; and, as his interposition is recorded as occurring at Trichinopoly, it is to be inferred, that their retreat was by way of the modern *Carnatic*. Very

few of them returned; many of them left their bones by the way; and it is an open question whether some of the sepulchres discovered were not those of that predatory horde; their plunder, in some cases at least, would be buried with them. During the lapse of four or five centuries, customs may have been altered; if not, at *Uttra-Mērur* (that is in vulgar spelling, *Ootramaloor*) a great action was fought between Mahomedans and Hindus, the former under the command of David, or Daoodkhan: hence possibly the caves in that neighbourhood.

As regards *Paduvūr* were my passing conjectures before offered correct, that might explain some things there. It has occurred to me however since, as an objection, that the construction of the caves imply art and labour; such as would not be bestowed for remains deemed no better than those of dead dogs. And the statement of the 3d translation that those places were tombs, carefully prepared for their ancestors by the *Jainas*, may possibly best remain undisputed.

If there be any weight in the conjecture, that the old Druids were professors of the Bauddhist religion, then we could trace a relation between both *Kist-vaen* and *Cromlech* of western countries, and the like remains in the Carnatic. The slight analogy is I fear not solid; especially considering the strong objection arising from the fact that the Druids offered human sacrifices: any cruental sacrifice whatsoever being abhorrent to the spirit of the Bauddhist system.

An indication already given may here be somewhat developed. When the *pauranical* accounts of the Hindus close, the ascendancy of barbarous races is mentioned. Sir W. Jones gives the names *Abhira Gardabhin*, *Canca*, *Yavana*, *Turushcara*, *Bhurunda*, *Maula*. Wilford gives, *Abhiras*, *Sacas*, *Tushcaras*, *Yavanas*, *Maurundas*, *Maunàs*, and *Gardhabinas;* and southern Tamil MSS. (as stated by me in Or. Hist. MSS. vol. 1, p. 247,) give *Abiral*, *Gardhabiyal*, *Buvathiyal*, *Yavanal*, *Maruntiral*, and *Mavunal.* Now of those names, the *Abhiras* are probably *Affghans*, the *Sacas* are *Scythians*, i. e. Siberians, the *Tush-caras* Parthians or Turcomans, and the *Marundas*, or *Maunas*, or *Mavunal*, most probably Huns. It is now some eleven years ago that I read a little Tamil book prepared by the Rev. B. Schmid for a seminary; and I found him stating, from German authorities, that the Huns had ravaged India, as well as other countries. I have very recently conversed with Dr. Schmid on the subject; and I believe that there are many German works that may

throw light on the emigration of people from east to west. Wilford considers the *Marundas*, or *Maunas*, to be Huns. The Tamil has no aspirate, and *Mavunal* may be (without the *sandhi*) *Mā-Unal* the great Hun people. The *Abhiras* are sometimes considered as equivalent to *ar-viral* six fingered people; and tribes so distinguished are said to have been known. A field wide enough is certainly opened; but if the Celtae were known in lesser Asia by the name of Titans and Sacks, and as the Cymri in Wales, that alone is almost sufficient to throw light as to the existence of Cromlechs in the Carnatic. For the Sacks were doubtless a branch of the Sacae or Scythians (not descended from Gomer, but closely related), then it may follow that the Danes and Cymri, and Scythians had customs in common: the use of the Cromlech being one of them. And that the Sacae, or Scythians, penetrated through the length and breadth of India seems more than probable. With respect to the Huns, I am not at all clear in my perception as to their entry into India; unless it were that class of them residing north of Persia. I should be glad if this paper might meet the eye of Dr. Schmid, now on the Neilgherries, and induce him to favour the Journal with a paper on the subject of their connexion with India, if he deem the matter of sufficient consequence.

I have yet a little to add which must be somewhat of a discursive character. Several years ago when I was in the habit of receiving periodicals direct from England, there was a paper in one of them, in the shape of a review, which interested me. It traced the passage of Bauddhism into the north of Europe; dealt in legends of *Thor*, *Woden* (Buddha) and on Runic inscriptions; one in particular. Had it not been my own I should have taken notes; but thinking it always available it has come not to be so, being either mislaid or lost. My memory however serves in one point, sufficient for the present purpose. There was a Siberian legend quoted, which though under different names, I at once recognized as being identically the same with the somewhat ludicrous one, given from the Mackenzie papers, in this Literary Journal,* vol. 7, p. 12, *Agastya* figures in that legend.

* I take occasion to remark, by the way that the mounds of scoriae noticed by Captain Newbold, and supposed by the Editor to have some possible relation with the hillock of pebbles in the Carnatic, were probably the burnt bones of the vast multitudes who fell in the wars between the Dekhini Mahomedans, and the Vijayanagarans. Ferishsta speaks of piles of heads, in their neighbourhood. It is not impossible that in other places indicated, vol. 7, p. 132, the heaps may be the burnt bodies of *Bauddhas* or *Jainas*, for a connection with the *Bauddhas* is intimated by the names given; and a sufficient number of them were killed in the times of persecution. Besides some of the localities are those of great battles.

Now *Agastya* was by common consent once a *Bauddhist;* but, with some marvellous accompaniments, was again born as a Brahman. In the Siberian tale one of the Bauddhists performed the part of *Agastya.* The occurrence of a like legend, in places so widely apart as Siberia and the Carnatic, argues intercommunication somehow or other. In some still lighter and more discursive papers, I have met with essays, on popular superstitions of the northern nations. The position of the writer, following the late Sir Walter Scott, is that the popular mythology of a remote age, becomes, under a change of religion, the remnants of superstitions, fairy tales, and tales of the nursery. I was not before prepared to find the *Devergar* so well known in Hindu history, in the *Dwergars* of Scandinavia; still less in the dwarfs and fairies of Europe. And much less was I prepared to find that the legend of *Agastya* above adverted to had passed into Europe; and, by the process indicated, lives in the nursery tales of Tom Thumb, and Jack the Giant Killer. Such however, very probably, is the case. *Agastya* is always stated to be small of stature. The reverse of the proverb "stories never lose by carrying" seems to have occurred, in the progress of mythology north and west, into the tales of the nursery. There are however additions in such tales, as to variety of incidents.

That languages will show an affinity between the east and the west has long been my opinion.

The affinity is particularly great between the *Pāli,* and old *Saxon.* But, on this point, I must not now enlarge.

In looking for the periodical containing the Siberian legend *quasi* of *Agastya,* though I found it not, yet I met with another number, containing an article on old Northern History and Antiquities, with reference to Proceedings of the Royal Society of Northern Antiquarians at Copenhagen, with one or two extracts from which I purpose to close this paper. I must pass by matter of only general interest, and the five great streams of population which flowed westward, or north-westward—to wit, the Iberians, the Celts, the Teutones, the Sclavonians, and Finns—and all connected matter, in order to come at the *Runic* inscription at Hoby near Carlshamn in Sweden: the oldest of the kind in the north; which, after many failures, is at length I *hope* rightly translated. The first portion is,

> HILDEKIN received the kingdom
> GARD hewed out———
> OLE took the oath
> ODIN consecrate these *runes.*

Now Gard or rather Gardhr, the name of a scald and warrior, is indeed but a faint indication, but it is the root of the word *Gardhabhina*;* and, if the name indicate the race, the ancestors of the Danes had something to do with India, for Hildekin was otherwise Harald, a King of Denmark. The third verse is more definite.

Odin and Frey
And the *Aser* race
Destroy—destroy
Our enemies.

The *Aser* race would seem pretty evidently to be the same with the *Asuras* of *Hindu* fable. I am aware that the combats of the *Surs* and *Asurs* have been supposed to have taken place in some super-terrestrial region. But I cannot think so.† I believe they were flesh and blood mortals, like ourselves.

The quotation which I next make bears more immediately on the leading subject of the present paper. It is as follows:

" The Scandinavian antiquities, whether belonging to the ancient heathen period, or the earliest Christian times, bear so great a resemblance to those of Britain and Ireland that, when accurately examined and described, they mutually explain, and elucidate each other. This is especially the case with the Pagan stone circles, stone altars (cromlechs?) barrows (topes? or kist-vaens,) &c. The most ancient of such British erections are generally ascribed to the Druids; but it is very possible that these sages of the olden time, had more in common with the *Drutts*‡ or *Drotts* of the North, than a mere similarity of name, or than the rearing of such monuments. The stone erections in the Scottish, Orkney, and Shetland Isles, show themselves to be purely Northern, or reared by people of decidedly Northern extraction."—*Report of Roy. Soc. of Northern Antiquities. Introd. p.* 9—10.

Though I have been more verbose than I purposed to be, yet the subject, I am persuaded, is not exhausted. Good drawings or descriptions of old remains, and the same classified, as to kind, and apparent antiquity, are wanted on the one hand; and if through the

* The Gaudari were a Scythic people; precise agreement in orthography, from different hands, cannot be expected.

† In the Cyropædeia of Xenophon we find the *names* plain enough *κατεστρέψατο δε Σύρους, Ασσυρίους κ. τ. λ.* Book I. Introduction.

‡ Query—if the classic *Druidae* be not a corruption of this term?

channel of the Munich Academy, or any other and nearer source, the results of inquiries by German Philologists and Antiquaries, as to the emigrations of ancient people, could be brought to bear on the other hand, it is possible that some further light might beam on the remoter period of Peninsular history.

ADDENDUM.

It may be expedient to note that the foregoing paper was prepared, and transmitted to the Editors, antecedent to the appearance of No. 32 of the *Journal.* The reference to Scythian Invaders of India, and to matters pertaining to the *Bauddhas*, are consequently distinct and independent statements; not derived from Captain Congreve's valuable series of papers in that number. I think those papers throw light on some passages of the Congudēsa Rájákal; though it is not quite convenient to enter on any detail, in connexion with the present already lengthened essay.

V.—*Report of the Sub-Committee of the Literary Society appointed to examine the Collection of Native MSS. committed to the Society's charge by the Government of Fort St. George.*

The duty on which the Sub-Committee have now been employed arose out of the application made by the Society on the 23d September, 1843, for certain MSS. in the vernacular languages which it was understood from one of our Members, Mr. C. P. Brown, (then Joint Secretary of the Society in the Asiatic Department,) were lying unnoticed and unarranged in the Library of the East India House.

The Honorable the Court of Directors were graciously pleased to comply with the request as stated in their despatch of the 6th March, 1844, communicated by the Chief Secretary on the 3d May following. The MSS. themselves contained in 11 cases arrived in the "*Duke of Cornwall*" in the month of August and were safely deposited in a part of the large room devoted to the College

Library, together with the portion of the McKenzie collection formerly received from Calcutta which had previously been deposited in the rooms occupied by the Library of the Society.

On the 27th January our associate Mr. C. P. Brown made an unreserved tender of his own unrivalled collection, and proposed that it should be incorporated with those already deposited in the College, and that the whole should be placed under the charge of the Native Librarians hitherto in his own service. This munificent offer was accepted and the Committee having applied to Government for the necessary authority to employ these men, the sanction of the Supreme Government was obtained for a monthly expenditure of 51 Rupees, on that account.

The Government at the same time called upon the Society to furnish a catalogue raisonné of the collection similar in character to that of the McKenzie MSS. drawn up by Professor Wilson, and farther to report upon the estimated value of the whole collection. This call was repeated sometime afterwards but with special reference to Mr. Brown's collection alone.

It was for the purpose of considering how this information was to be supplied that your Sub-Committee was appointed at the Meeting of the 9th September, 1845.

After having assembled repeatedly at the College and made such an investigation as was at present practicable, we have resolved to submit the result of our inquiries, imperfect as they are, reserving farther details to a date when they may be more completely within our knowledge. And at this stage we desire to offer our best acknowledgments for the aid and information we have at all times received from Mr. Brown.

The MSS. now united into one Library comprise 5 collections:

1. That recently transmitted from the East India House.
2. Mr. Brown's.
3. That portion of the McKenzie collection received from Bengal.
4. The old Library of the College of Fort St. George.
5. The collection of the Literary Society.

The whole five collections thus brought together and lodged in the College are composed of 5,751 Volumes, of which 2,735 are in Sanscrit, and 3,016 in the modern vernacular languages, according to the following Tabular Statement.

Collections.	Sanscrit Languages. Telugu Characters.		Canarese do.		Grantham do.		Tamil do.		Déva Nàgari do.		Mahratta do.		Malayàlam do.		Oriya do.		Bengali do.		Total.	Vernacular Languages. Telugu.		Canarese.		Tamil.		Malayàlam.		Oriya.		Burmese.		Bengali.		Mahratta.		Total Vernacular Works.	Total Vernacular and Sanscrit.
	Cadjan.	Paper	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.		C.	P.	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.	C.	P.		
Mr. Brown's Collection...	821	452	0	0	0	0	0	0	0	16	0	0	5	0	0	0	1	4	1,299	714	402	0	18	0	0	3	0	0	0	4	0	0	0	0	0	1,141	2,440
College do.	34	28	0	0	10	12	0	0	0	22	0	0	0	0	0	0	0	0	106	20	17	3	3	81	19	0	0	0	0	0	0	0	0	0	25	168	274
E. I. House do...	272	0	446	0	373	0	0	0	165	0	0	0	41	0	7	0	0	0	1,304	108	0	528	0	56	0	11	0	9	0	90	0	0	0	0	0	802	2,106
McKenzie do....	0	0	4	0	0	0	0	0	2	0	0	0	2	2	2	0	0	0	12	125	198	137	0	256	70	15	0	19	0	0	0	0	0	0	81	901	913
Literary Society do.	0	0	0	0	16	0	0	0	0	0	0	0	2	0	0	0	0	0	18	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	28
	1,127	480	450	0	399	12	0	0	167	38	0	0	50	2	9	0	1	4	2,739	967	617	668	21	393	89	29	0	28	0	94	0	0	0	0	106	3,012	5,751

The Sanscrit portion contains two complete copies (besides many detached portions) of the Vedas, one on palm leaves in the Grantham character, the other on English paper in the Telugu character.

A considerable number of volumes principally from Mr. Brown's collection, are written on English paper and bound as English books, some of which are in Sanscrit, some in the Telugu, and others in the Canarese languages.

To make a catalogue raisonné of these numerous works, is an undertaking that far exceeds the unaided means of this Society. The persons in charge of the collection are mere custodians who are able to do little more than read the titles of the works. Indeed to frame any thing like a catalogue raisonné that would prove suitable to the European reader is a task beyond the powers of any Native. The members of the Sub-Committee would therefore have had themselves to undertake the labour of examining and abstracting the contents of each MS. to enable them to furnish such a list as the Government desire, and this it must be evident requires more time and exertion than they could possibly afford for the purpose. As a first step however to such an object they directed the Librarians to prepare a new list of the works according to their different subjects, of which a programme was furnished for their guidance, but after much delay and raising many difficulties they have totally failed. An alphabetical list of his own collection was framed many years ago by Mr. Brown, and under his directions it had been extended to the other collections, not however in such a manner as to show the proportion belonging to each, and as there are many duplicates and frequently several copies of the same work in the same collection, this document necessarily affords but an imperfect idea of the whole. Another statement is now in preparation distinguishing the relative contents of each collection, which will show not only the number of duplicate works in the same collection, but likewise the number of copies in all the collections.

In the catalogue prepared by Mr. Brown the whole collection is arranged alphabetically and numerically with Indexes framed for the most part in the language in which the books are written. These lists may merit translation into English, and in their present state are probably sufficient to serve the purposes of such native scholars as may require the books.

An abstract of these catalogues will be found in the enclosure

No. 1 accompanying this Report and a translation of the preface to Mr. Brown's original Telugu Catalogue, for which the Sub-Committee are indebted to that Gentleman, and which shows the manner in which these lists have been prepared, forms enclosure No. 2. A third statement (enclosure No. 3,) exhibits the books presented by Mr. Brown distinguished from those contained in the other collections under their several heads.

The McKenzie MSS. have been partly and the Sub-Committee think sufficiently described by the Rev. Mr. Taylor, whose catalogue has been published in the Society's Journal.

A general notice of the whole of the materials collected by the late Colonel McKenzie was likewise published by Professor Wilson in Calcutta in 1828, in which the specification of some volumes (under 200) of the works afterwards forwarded to this Presidency was included.

Mr. Brown's collection is accompanied by a catalogue framed under his own directions nearly twelve years ago, and subsequently extended to the other collections under consideration. An explanation of this list, as has been stated above, is contained in enclosure No. 2.

The collection received from the E. I. House has not yet been fully examined. It seems to have been collected by various persons and at different times. A large proportion of it, as appears by the Honorable Court's despatch, was included in the collection of the late Dr. Leyden, whose MSS. were purchased by the E. I. Company. Many of them are without title-pages, ill written and in bad condition. They appear from superscriptions on many of the volumes in the Bengali character, to have travelled in the first instance to Calcutta and thence to have been transported to London, there to have lain unnoticed for many years. A large proportion (about 900 Volumes) are in the Canarese character but others are written in Telugu, Tamil, Malayalam, Orya, Devanágari, and Burmese.

The College collection was never very extensive, and has suffered greatly in the Hindu portions from the dishonesty of a former Bramin Librarian.

The collection of the Literary Society has likewise been much curtailed in extent, as appears from a useful catalogue in the Society's records containing a succinct and clear account of each work drawn up many years ago by the brother of their Librarian, Mr. Bantleman.

The Sub-Committee will now advert to the means that have suggested themselves for amalgamating these several catalogues as far

as they go, and for completing them where they are defective in such a manner as to supply the desideratum of a catalogue raisonné required by Government. For this purpose they would recommend that at least *two* Pundits acquainted with the various languages in which the MSS. are written should be attached to the Library till such time as the whole have been examined, and that they should be placed under the superintendence of a European Officer qualified to direct their researches and to exhibit the results in an English dress —the cost of such an establishment on the most economical scale would be as follows :

	Rups.
Superintendent, - - - - - - - - -	100
2 Pundits at 50 Rupees, - - - - -	100
English Writer, - - - - - - - -	50
	250 per mensem.

It is probable that a suitable person to direct these proceedings may be found without much difficulty among some of the young Officers who have devoted their attention to the study of the Native languages to whom such an employment might be made both a reward for past industry and an incentive to the cultivation of talents already displayed. The arrangement might be sanctioned at first for a period of two years, during which time the Superintendent should be required to furnish periodical reports from which a judgment could be formed of the value of the results and of the propriety of continuing the examination to a conclusion.

The next point to be considered is the safe custody of the collection which at present is lodged in the same building as is the College Library but under distinct guardians. These are the individuals originally in the service of Mr. Brown, the expense of whose salaries has already received the sanction of Government as per margin, besides whom Mr. Brown still maintains two peons at his own charge for dusting and moving the books. The Sub-Committee have found the three individuals above mentioned to be very inefficient and they are of opinion that better qualified persons might be found for the duty hereafter. But at present they think that two of them should be retained on account of their practical acquaintance with the volumes, the result of long association with them, and that the third should be discharged and his salary devoted to the support of the two Peons or Lascars employed by Mr.

	Rs.
Soorap Sing, -	25
C. Kistama, -	14
Narrainsawmy, -	12
	51

Brown, thereby relieving that Gentleman from the charge still voluntarily incurred by him. The whole might with advantage be placed under the charge of the Secretary to the College as a temporary expedient, who should be considered responsible for the preservation and safety of the collection, and should see that the volumes are frequently counted and their condition examined by his establishment.

But this arrangement which is only supported by considerations of present conveniency, should ultimately give place to one more calculated to render the MSS. accessible to persons able and desirous to make use of them. Overtures have been made to the Literary Society for the formation of a Public Library, with which, should the plan succeed, the collection might be incorporated or it might hereafter be lodged in the Library of the University, (whenever one is formed) as being more particularly a Government Institution. But in every case the greatest precautions must be taken to prevent the MSS. being pilfered and carried away, a fate to which they will be very liable from the value they possess in the estimation of the Native community. As an immediate precaution they might be stamped or sealed with a Government chop, but this could only be done with such as are written in paper. The Sub-Committee are not aware of any means for impressing a permanent mark on the cadjans which form so large a proportion of the collection.

With regard to the value of the collection the Sub-Committee have no hesitation in stating that as a Library of Southern Hindoo Literature it is unrivalled. As regards Sanscrit Literature more especially Law and Grammar, it cannot compete with some of those to be found in Calcutta, but certainly no collection in the Peninsula can approach it. As a whole, it far excels all known collections in extent and probably none has ever existed, so distinguished for the variety and general interest of its contents. The Libraries of Native Princes and of Mat'hams or Colleges, usually consist for the most part of works in Sanscrit only, and if vernacular compositions are admitted, they are confined to the dialect of the district in which the collection has been formed. Religious bigotry excludes every work deviating from the particular creed of the founders and the lighter literature which the learned despise, but which the people value, finds no place in institutions of such pretension.

But the present collection formed by European scholars, embraces every language, every creed, and every class of literature.

To estimate in money the value of objects, which have no certain marketable prices, but of which the cost fluctuates with the labour of transcription, the wants and fancies of purchasers, actuated sometimes by religious zeal, sometimes by desire of amusement, sometimes by curiosity, is almost impossible. Mr. Brown estimates the actual outlay made by him on his own collection at above 30,000 Rupees. The Committee consider this to be a fair and moderate valuation, and the remaining volumes may be taken at a somewhat smaller sum. On the whole they consider that they are within the mark in stating the entire collection to be worth about 50,000 Rupees. It must also be borne in mind that the waning encouragement of royal and noble patrons of literature in the present state of India, has tended to lessen the supply of MS. copies of vernacular compositions and that they may be expected to become scarcer and scarcer every day. This enhances the value of the less known works and renders their preservation a matter of the greater interest and importance.

APPENDIX No. I.

An Abstracted List from the Telugu Lists of the Oriental Manuscripts contained in the several Collections at the College.

BROWN'S COLLECTION PAPER.

Sanscrit Works. *Telugu Character.*

Vèdas. From No. 1 to 24.... } No. 130.—Unbound Sections, except 2 Numbers bound.
,, ,, ,, 1 to 59....
,, ,, ,, 1 to 33....
,, ,, ,, 1 to 14....

Mantras. From No. 1 to 137.. Bound, contains 720 Mantras, works and Mantras.

Vèdànta. From No. 441 to 446..No. 6.—Bound.

Purànas. From No. 351 to 429..No. 79.—Bound, each Volume containing a single work or more.

Skànda Puràna. From No. 618 to 633..No. 16.—Bound.

Kávya, Nátaka, Alankáras. } From No. 451 to 538..No. 88.—Bound.

Vyákarana, Ch'handa, Nighantu. } From No. 600 to 617..No. 18.—Bound.

Telugu Works. *Telugu Character.*

Kávya, Nátaka, Alankára Purána, Vaidya Works. } From No. 1 to 333.........Bound, contain 700 works.

Lists and Indexes. From No. 401 to 419.......No. 19.—Bound.

Telugu and English. *English and Telugu.*

Dictionaries, Grammars, &c. From No. 371 to 389.....No. 19.—Bound.

Canarese Works. *Telugu Character.*

Various Works. From No. 341 to 358..............No. 18.—Bound.

BROWN'S COLLECTION.

PALM LEAVES.

Sanscrit Works. *Telugu Character.*

Mantras or Magic and Secret Rites. } From No. 1 to 165 ...... } No. 165. Contain 2320 Mantra works and Mantras.
Vèdànta. From No. 401 to 545.... ..No. 145.—Contain 480 works.
Purànas. From No. 201 to 400.... ..No. 200.—Contain 450 works.
Kàvya, Nàtaka, Alankàras. } From No. 601 to 766.. ....No. 166.—Contain 360 works.
Jyòtish. From No. 551 to 582........No. 32.—Contain 70 works.
Vaidya. From No. 901 to 925........No. 25.—Contain 40 works.
Vyàkarana, Khanda, Nighantu. } From No. 801 to 878....... .No. 78.—Contain 140 works.
Various Works. From No. 1001 to 1015. ..No. 15.—Contain 110 works.

Telugu Works. *Telugu Character.*

Vèdànta. From No. 601 to 643......No. 43.—Contain 150 works.
Kàvya, Purànas. From No. 1 to 553...No. 553.—Contain 1090 works.
Jyòtish. From No. 721 to 755.......No. 35.—Contain 70 works.
Ganita. From No. 701 to 711.......No. 11.—Contain 50 works.
Vaidya. From No. 761 to 841.......No. 81.—Contain 270 works.
Ch'handas, Nighantus. } From No. 651 to 694..No. 44.—Contain 80 works.
Various Works. From No. 842 to 913.No. 72.—Contain 72 works.

BROWN'S COLLECTION PAPER KASY FORM.

Sanscrit Works. *Telugu, Nagri, and Mahratta Characters.*

Vèdànta. From No. 951 to 958.... .No. 8.—Contain 40 works.

Sanscrit Works. *Telugu and Nagri Characters.*

Puràuas. From No. 959 to 972......No. 14.—Contain 16 works.

Sanscrit Works. *Nagri Character.*

Kàvya, Nàtaka, Alankàras. } From No. 973 to 975... ...... No. 3.—Contain 3 works.

Sanscrit Works. *Telugu, Nagri, and Bengal Characters.*

Tarka, Vyàkarna. } From No. 976 to 982...........No. 7.—Contain 23 works.

MACKENZIE COLLECTION PAPER.

Telugu Works. *Telugu Character.*

Various Works. From No. 501 to 697...... } No. 197.—Bound, contain one or more works in each No.

Tamil Works. *Tamil Character.*

Various Works. From No. 784 to 850...... } No. 67.—Bound, contain one or more works in each No.
Do. From No. 959 to 963. No. 5.—Bound, do. do.

Canarese Works. *Canarese Character.*

Various Works. From No. 701
to 766......No. 66.—Bound, contain 66 works.

Malayalim Works. *Malayalim Character.*

Nos. 957 and 958..............Bound, 2 works.

Mahratta Works. *Mahratta Character.*

Various Works. From No. 851
to 956....No. 106.—Bound, 106 works.

MACKENZIE COLLECTION PAPER.

PALM LEAVES.

Canarese Works. *Canarese Character.*

Various Works. From No. 1801
to 1935......No. 135.—135 works.

OLD COLLEGE COLLECTION PAPER.

Sanscrit Works. *Telugu Character.*

Various Works. From No. 701
to 728....No. 28.—Bound, except 2 Nos.

Sanscrit Works. *Grantham Character.*

Various Works. From No. 729
to 740.......No. 12.—Bound, except 2 Nos.

Sanscrit Works: *Nagri Character.*

Various Works. From No. 741
to 762......No. 22.—Bound, except 5 Nos.

PALM LEAVES.

Telugu Works. *Telugu Character.*

Various Works. From No. 484
to 500....No. 17.

Canarese Works. *Canarese Character.*

From No. 698 to 700..............No. 3.

Tamil Works. *Tamil Character.*

Various Works. From No. 767
to 783..........No. 17.

Burman Works. *Burman Character.*

Names not known. From No. 2381
to 2474......No. 94.

COLLECTION RECEIVED FROM THE EAST INDIA HOUSE.

PALM LEAVES.

Sanscrit Works. *Telugu Character.*

Various Works. From No. 1051 to 1350... } No. 300.—Contain many works in each No.

Sanscrit Works.	*Canarese Character.*
Various Works. From No. 1351 to 1700...... No. 350. Do. From No. 2331 to 2363 No. 33.	Some of these Nos. contain many works in each.

Sanscrit Works.	*Grantham Character.*
Various Works. From No. 1701 to 2099......	No. 399.—Contain many works in each No.

Sanscrit Works.	*Nagri Character.*
Various Works. From No. 2101 to 2267.......	No. 167.—Each No. contains a single work or more.

Sanscrit Works.	*Malayalim Character.*
Various Works. From No. 2281 to 2330......	No. 50.—Some numbers contain a single work in each.

Sanscrit Works.	*Odra Character.*
Various Works. From No. 2365 to 2373......	No. 9.—Contain 9 works.

Telugu Works.	*Telugu Character.*
Various Works. From No. 1001 and 1113....	No. 113.—Each No. contains a single work or portion of a work.

Canarese Works.	*Canarese Character.*
Various Works. From No. 1201 to 1733.....	No. 533.—Each No. contains a single work or portion of a work.

Malayalim Works.	*Malayalim Character.*
Various Works. From No. 1951 to 1969.........	No. 19.—Contain 19 works.

Tamil Works.	*Tamil Character.*
Various Works. From No. 1981 to 2373.....	No. 393.—Each No. contains a single work or portion of a work.

Odra Works.	*Odra Character.*
Various Works. From No. 2475 to 2502.....	No. 28.—Each No. contains a single work or portion of a work.

APPENDIX No. II.

Translation of the Telugu Introduction to a Catalogue of Telugu and Sanscrit Manuscripts, in the possession of Mr. C. P. Brown, *Civil Service.*

Rajahmundry, *November*, 1834.

1. The manuscripts are divided first into Sanscrit and Telugu, each of these classes is divided into ancient and modern copies—these four series of figures are used.

2. The modern copies are those prepared under Mr. Brown's directions in the shape of English volumes properly bound. All the rest whether on paper or on palm leaves are described as ancient.

3. Some volumes contain four, five or ten different books, but each volume is considered only as one item. Thus each of the five or ten books bear the same number.

4. Some of the ancient copies are marked *A* that is, (asamagram,) incomplete.

5. There are thus four catalogues for the four classes each of which is arranged numerically. It was found difficult to place each branch of learning in a separate catalogue, but this has been done as far as was practicable and afterwards one consecutive numeration was applied to all. Still the four classes remained separate.

6. And where one class terminated, a few numbers have been left unoccupied for such books as might be hereafter met with appertaining to this class.

7. Some ancient books particularly those written at Benares, are on loose leaves of paper tied up in cloths which are called Dafters. These were at first classed separate from the rest, and have not yet been all brought under the general class being marked "Dafter No. 2, &c." And they are numbered under the ancient series.

8. After the four lists were completed two alphabetical lists were prepared one to each language.

9. Each of the alphabetical catalogues has two columns, the first giving the ancient articles, the second the new ones. For instance Vasu Charitra, we find in the first column Nos. 15, 63, which denote two books in the antique (or native) form, and in the second column number 85 denotes that there is also a copy written in the European form, that is in a bound volume.

10. But it must not be imagined that the new copies are mere transcripts of the old ones, on the contrary most of the new copies were made from books lent to me and which are not now in the Library.

11. Further: very few of the ancient manuscripts are complete while an incomplete book rarely occurs among the new copies and only among unimportant works, for the new copies were each grounded on five or six copies lent me.

12. It is impossible to procure one uniform ancient copy of the Telugu Mahabharatta which is found only in separate volumes.

But my modern copy is grounded on numerous ancient ones, at least eight copies having been procured of some parts and twelve copies of others, thus my collated copy is at least equivalent to eight complete ancient manuscripts.

13. Sometimes Sanscrit books are found in the same volume with a Telugu poem. In such cases the volume is only numbered as one, and is placed under one list, in the other list there is a reference to it, as, vide other catalogue.

14. Some books have two titles, the whole details are therefore given under one name to which there is a reference under the other (instances are given).

15. It is the custom in India to call the various portions, books, or cantos of a work by separate titles, thus the "Yuddha Canda" *i. e.* "The Battle," is in truth "the sixth book of the Ramayanam" as it would be called in Europe. This is inexpedient; accordingly all such subordinate names are omitted in the alphabetical catalogue: but will be found at full in the numerical arrangement.

16. It is also the mode to prefix a title (as Holy Bible,) for the one name Bible. Thus "Sri" is prefixed to the names Bhagavatum and Ramayanam; this is not expedient and I have not adopted it in the alphabetical arrangement, I have placed these names under their respective initials not under S.

17. Yet some portions are very generally classed as separate books, and accordingly I have allowed the celebrated Bhagavat Gita with its various commentaries to stand as one work instead of classing it under the Maha Bharatum to which it originally belonged. Thus also the Kasi Khandum is placed under K. instead of being included in the "Scanda Purana" under S.

It is difficult to state the exact number of books in the Library in round numbers; it may be stated, that there are about 900 separate ancient volumes of Sanscrit, and about 360 newly written volumes. Some works extend to ten volumes some to twenty. Among the rest there is a complete copy of the Vedas, and of seventeen Puranas with fragments of the 18th called Bhavishya. The total of separate items is about 4,000.*

It is yet more hard to classify the books rigidly according to titles.

* This includes only my private collection: which after my return to India was somewhat increased.

Sometimes we find the comment classed separate from the text and bearing a separate title. Thus the chief commentary on the Bhagavata is called Sri Dhariyam, as being written by Sri Dhara Swamy and one on the Ramayanam is called Tirthiyam.

Some treatises on Telugu grammar are written in Sanscrit, but are classed under Telugu, because appertaining to that language.

There are no printed books in this catalogue. The printed Sanscrit and Telugu books being placed in a separate list, viz., that of my English library.

There are some trifling miscellaneous articles which did not deserve a place in the alphabetical catalogue, such as medical receipts which were found written at the end of more important books, likewise modern compositions, as my translations of parts of the Bible and copies of some trials and Telugu letters. These are placed at the close of the alphabetical catalogue in several lists, as medical fragments, poetical fragments, fragments on law, &c. &c.

These catalogues were framed in the year 1834, when I was acting Judge at Rajahmundry.

The present remarks are drawn up both in Telugu and in English by me as a key to the catalogues.

The entire library cost me about twenty-four thousand Rupees, the greater part of which was laid out in pay to the learned Bramins, who under my directions framed commentaries on the Telugu poems, and also the copyists who assisted me in my Dictionary.

It requires a little experience to use the present catalogue; thus under the title Bharata, we find the name Annsasanicam which is marked so as to show that there are no MSS. of that poem. But a little lower down we find a complete MSS. of the entire Mahabharat, in the English form, which not only contains the Ańnsasanicam (or eleventh book of the Bharat) but exhibits the various readings found in nine collated manuscripts.

(Signed) C. P. Brown.

Postscript.—For four years after my return to India, 1838, 39, 40, 41, my establishment of Writers, with bills for paper, printing, and binding native books cost me just about two hundred Rupees a month. During several months, the expense was double that amount.

(Signed) C. P. Brown.

APPENDIX No. III.

Statement of Manuscripts now placed in the College Library, under the charge of the Literary Society: distinguishing those presented by Mr. C. P. Brown, *from those which formerly belonged to other Collections.*

	Brown's Library.	Others.	Total.
I. Sanscrit.	Vols.	Vols.	Vols.
In Telugu Characters on Palm Leaves, - - -	798	300	1098
— Canarese do. - - -	15	384	399
— Grantha do. - - - -	0	399	399
— Devânagari do. - - -	0	167	167
— Malayalum do. - - - -	5	45	50
— Odhra do. - - -	0	9	9
Totals..	818	1304	2122
II. Sanscrit in Bound Volumes.			
Telugu Character, bound 216 not 33, - - -	249	28	277
Do. Benares form, - - - - - - -	25	0	25
Do. in Grantha Character, - - - - -	0	12	12
Do. Nàgari, - - - - - - - -	2	22	24
Do. Bengali, - - - - - - - -	5	0	5
Totals..	297	63	360
III. In Telugu Language.			
Palm Leaf Volumes, - - - - - -	710	259	969
In Canarese do. - - - - - - -	0	639	639
— Do. Caditams, - - - - - - -	0	28	28
— Malayalum Palm Leaves, - - - - -	3	16	19
— Tamil, - - - - - - - - -	14	379	393
— Burmese, - - - - - - - -	21	73	94
— Odhra, - - - - - - - - -	0	28	28
Totals..	748	1422	2170
IV. Volumes on Europe or other Paper usually bound in Leather.			
Telugu, - - - - - - - - - -	527	209	736
Canarese, - - - - - - - - - -	29	69	98
Tamil, - - - - - - - - - -	24	0	24
Do. Miscellaneous, - - - - - - -	0	89	89
Malayalum, - - - - - - - - -	0	2	2
Mahratta, - - - - - - - - -	0	104	104
Do. in Nagri Character, - - - - -	0	12	12
Miscellaneous, - - - - - - - -	25	0	25
	605	485	1090
Grand Total..	2468	3274	5742

VI.—*A Supplement to the Six Reports on Mackenzie Manuscripts (heretofore printed in the Madras Journal of Literature and Science) by the Rev.* William Taylor.

INTRODUCTORY NOTE.

Causes beyond my control prevented the publication of some of the Reports on my Analysis of Mackenzie manuscripts, till long after they had been sent in; and the preparation of following matter consequently lingered in my hands: it being by no means certain that the documents were acceptable. At length a remaining portion of the sixth Report was called for; and was published. As I had made it known that further materials remained behind, I was induced to have these copied; and, as so much as pertained to Tamil documents only, seemed sufficient for one paper, I have made up this supplement from them alone. There still remains some other portions relative to other languages.

It has always been my wish to see the whole in print, and then to form a summary having reference to the printed pages; to which summary some general conclusions might be attached. Translations of papers, or parts of papers in the most valuable portions would be a very fitting close of the entire analysis. And this plan I had contemplated in the shape of a distinct publication. Experience however has taught me that it could not be undertaken without heavy loss. The cost of publishing in this country is greater than in Europe; the getting up usually inferior; and as few copies can be printed, the price of each copy is necessarily high, and few persons choose to subscribe or purchase. To labor long and painfully, and to find pecuniary loss a result is not agreeable. Hence I prefer to place this supplement, as one more step of progress, at the disposal of the Editor of the *Madras Journal*, &c.; and if permitted to work out my plan to the close it may be well. If not I shall have done as much as adverse circumstances would permit. The absurd condemnation of the Mackenzie manuscripts, by superficial contempt, I regret. They contain some matters of value which, once lost, cannot be retrieved.

A—TAMIL.

A—Palm-leaf Manuscript.

Sambhava Cāndam of the Scanda Purana No. 7.

Yuddha Cāndam of the same No. 8, C. M. 14.

The term *Sambhava* signifies origin, or birth; and is applied, I believe, to the birth of Scanda or *Subrahmanya;* the word *Yuddha* signifies war: but these two books are only two parts, or volumes, in continuation of the same general subject. The two contain six *Cāndams*, *i. e.* books, or sections with the following titles, to which are added the number of *Padalams* or chapters, and Stanzas in each.

I.	*Utpatti Cāndam*	31 *Padalams*	1785	*Stanzas.*
II.	*Asura-utpatti Cāndam*	44 ,,	1936	,,
III.	*Vira Mahendra Cāndam*	21 ,,	1163	,,
IV.	*Yuddha Cāndam*	14 ,,	3935	,,
V.	*Deva Cāndam*	6 ,,	452	,,
VI.	*Dacshana Cāndam*	22 ,,	1994	,,

The total should be 11,265 stanzas: but as there is one *Padalam* deficient in the sixth *cāndam:* so the MS. itself enumerates 11,259 stanzas: these are of the difficult measure termed *Viruttam.* The following outline will give some idea of the contents of the different sections.

I. The *Utpatti Cāndam* or introductory section.

1. Invocation to the deity.

2. Plan of the work detailed.

3. On the river, or the Ganges. 4. The inscription, and praise of the neighbouring country. 5. The same, as to the town.

6. Other preparatory matter. 7. Concerning *Cailasa.* 8. On *Parvati.* 9. On *Maha Meru.* 10. Legend of *Cama.* 11. On the discontinuance of *Siva's* penance.

12. Further matter concerning that penance.

13. Relates to the second marriage of *Siva* with *Parvati*, daughter of the king of *Himālaya.*

14. The said king called *Visvacarma*, the artificer of the celestials, and requested him to ornament the said mountain with buildings.

15. Narrates the attendance of *Brahma*, *Vishnu*, and a great multitude of inferior celestials, *rishis*, *&c.* at the nuptials of *Siva.*

16. Describes the marriage of *Siva* with *Parvati*, or *Uma*, and their then going away to *Cailasa.*

17. Narrates what is termed the *tiru avatáram* or sacred incarnation of *Subrahmanya. Siva* sent from his frontlet eye six beams, or rayons, of

fire, which entered into a tank called *Saravana-poyikai,** and there uniting assumed the shape of six bodies.

18. *Siva* formed nine *Sactis* or feminine personifications of his own passive energy, and from them caused nine sons to be born as helpers to *Subrahmanya.* These are the nine *vírâls* or champions.

19. *Siva* and *Uma* went to the *Sarvana* pool, took thence the six infantine forms, moulded them into one body, having six heads and twelve arms, and then carried this child to *Cailasa.*

20. Relates the pastimes of the young *Subrahmanya,* who amused himself by setting the elephants at the eight points, supporting the world, to fight with each other. He also skirmished with *Indra,* who being overcome, mentioned the character of the young warrior to *Vrihaspati,* preceptor of the celestials, who came and paid homage to *Subrahmanya.*

21. *Nareda* performing a sacrifice, out of it proceeded a sheep or goat, which he gave to *Subrahmanya* for a *vahana,* or vehicle.

22. *Subrahmanya* inquired from *Brahma* the meaning of the *Vedas,* and as Brahma could not inform him, he put *Brahma* in prison, and himself undertook to carry on the work of creation.

23. The release of *Brahma.* After long durance *Siva* asked *Subrahmanya,* or *Cumara-svami,* to release *Brahma,* to which the said *Cumara* consented.

24. The celestials making known to *Siva* the molestation which they sustained from *Surapadma,* he gave permission to *Subrahmanya,* to go and make war against the said *asura.*

25. *Subrahmanya* (herein styled *Cumara-vel*) set out with two thousand *vellums*† of gigantic warriors and the nine *vírâls,* or champions, to make war.

26. *Taruca,* the younger brother of *Surapadma,* was met at an illusive mountain named *Krauncha-giri. Subrahmanya* overcame and killed *Taruca,* and destroyed the mountain.

27. Concerning *Deva-giri.* In place of the said mountain *Subrahmanya* had another mountain formed, which was termed *Deva-giri.*

28. Concerns the conduct of *Asurendra.* He was the son of the slain *Taruca ;* he went to *Mahendra giri* the residence of *Surapadma,* and reported that his father had been slain by *Subrahmanya.*

29. The journey of *Subrahmanya.* The said *Cumarasvāmi* proceeded to the banks of the *Cáveri* river; passing by the way the (celebrated *Saiva*) shrines of *Gedara, Cási, Vencata (Tripety) Cālahasti, Vālancādu, Canchipuram, Tirunamalai, Nallur, Vriddhāchalam,* and *Chitambaram.*

30. From the *Caveri* he went to *Cumarapuram,* and thence proceeded to *Tiru-vāllur.*

* *At Tirtani* near Madras, there is a pool, which bears that name, and with which the usual liberty is taken by describing it as the precise birth place of *Subrahmanya.*

† An indefinite term, vaguely intended to denote a great number.

31. Thence he passed by a dry, hot, and barren land, and met with six sons of *Parasara*, who conducted him to *Tiru-paran-kunru* (or the hill of the heavenly one, an epithet of *Parzani*) which he inspected.

32. Relates to *Tiru-chandipur*. From Pyney the said *Cumara* proceeded to *Trichendur;* where he met with *Indra*, from whom he inquired the origin and birth of *Surapadma*, and his subordinate *asuras*. The relation is commenced by *Indra* forming the matter of the second book.

II. The *Asura-utpatti-cāndam*, or account of the origin of the *asuras*.

Each *padalam* of this division will not require a minute specification. It is throughout related by *Indra*, in the first person, to *Subrahmanya*. In the early part *Casiyapa* is introduced. It must be remembered that in other books, he is stated to have had two wives, named *Diti* and *Aditi* by whom were produced the *devatas*, or celestials, and the *daityas*, or Titans. In this book he is described as father of the *asuras* by *Surasi*, an obscure female of low, or foreign race, who was instructed by *Sucra*, preceptor of the *asuras*, and by him surnamed *Mayi*, or deceptive one. The eldest born of the sons of *Casyapa*, by *Surasi*, was named *Surapadma*, and other two sons were called *Singhamuc'ha* and *Animuc'ha* (or *lion-face* and *elephant-face*) and with them a vast multitude of other *asuras*. Various minor matters, relative to this illegitimate family, are mentioned. Among other things their departure or separation from their place of birth, and building a new* capital which, in a legendary way, is said to have been effected by *Surapadma* calling *Visvacarma* and giving him directions to build a town. A distinct colony, or nation was thus formed. This principal matter being stated, *Indra* introduces in an episode, an account of *Agastya* having been commissioned to go to the south; on the way he was resisted by a vast barbarian, huge as a mountain, named *Krauncha*, on whom *Agastya* denounced a curse of becoming fixed as a mountain; and of being ultimately destroyed by *Cumara* the son of *Siva;* explaining a reference to *Krauncha-giri*, in the first book. The other adventures of *Agastya* by the way as to the *Vindhya* mountain, and with *Vil* and *Vathan* the two cannibals, are adverted to as in the *Casi Cāndam* (before abstracted) only with more brevity.

Indra also adverts to his own penance, and thereby returns to the local and family affairs of the *asuras* and their posterity.

III. The *Vira Mahendra Cāndam*. Subrahmanya remaining at *Tiru-chandi puram* sent *Vira-bahu*, his general, as ambassador to *Mahendra-giri*, to ascertain whether *Surapadma* was willing to submit, or desirous of war. The ambassador was ordered to release the celestials that had been imprisoned by *Surapadma*.

* A colony went out from the land of Shinar under Ashur and built Nineveh, capital of the Assyrian empire. Ashur *Græce* is Assour, or Assur. Suria, in the Septuagint, designates Mesopotamia.

The proposal to submit was rejected; and various episodes occur, narrating various skirmishes between the belligerent powers. In one of these *Vira bāhu* killed *Adi-viran*, a principal commander on the part of the *Asuras.* It is not necessary to relate these incidents, as they possess a poetical and fictitious semblance; and since they are only introductory to *Cumara* himself coming forward in the war; which is the subject of the following, or principal division of the *purana.*

IV. *Yuddha Cāndam.* This book is the fullest of the whole; and narrates the events of the war or rather consecutive engagement, between *Cumara* on the one hand, and *Surapadma* on the other hand. The latter was aided by his sons, and also by a sister named *Mayi*, who, in one period of the contest, raised to his aid a host of illusive warriors. The sum total is that *Cumara* conquered the whole of the opposing forces, while *Surapadma*, with his sons, ministers, and allies, were slain. One of his sons named had hidden himself in the sea; and, escaping in consequence, was left in order to perform the funeral rites of his father and brethren. Thus the defeat of the *Asuras* was complete.

V. *Deva Cāndam.* After the victory *Cumara* left *Mahendra-giri* and coming back to *Tirupara-kunram* where he espoused *Deviyani* (otherwise termed *Valliyamma*) and then gave permission to the various celestials to return to their respective places of abode.

In the sequel of this book, *Saindavan*, the son of *Indra*, is introduced as inquiring from *Vrihaspati* the causes, or reasons, why those celestials were subject to those oppressions by the *Asuras*, which had occasioned the before mentioned war. *Vrihaspati* replies, and the contents of his reply form the subject matter of the following book.

VI. *Dacshana Cāndam.* *Dacsha*, the son of *Brahma*, asks his father which is the greatest of the gods, and *Brahma* is made to say is *Siva.* *Dacsha* then undertook a penance in order that a daughter might be born to him, that should become the wife of *Siva.* He had many daughters some of which were married to *Chandra.* One daughter was born, who performed penance in order to become the consort of *Siva*, which afterwards occurred. There follows a reference to the churning of the ocean, in which *Siva* swallowed the poison of the serpent *Vasuki.*

The sacrifice of *Dacsha* is afterwards detailed; to which the wife of *Siva* was not invited. She in anger destroyed herself. Siva sent *Vira Bhadra* to destroy *Dacsha's* sacrifice. A dispute afterwards arose between *Brahma* and *Siva.* The legend is then introduced of *Brahma* trying to discover the head and *Vishnu* the feet of *Siva*, according to which Brahma incurred a censure and loss for lying; and *Vishnu* received praise for acknowledging *Siva's* supremacy. The mention occurs of *Ganesa* fighting with and destroying *Raja-Muc'ha* an *Asura.* There is some following matter relative to a *Brahman*, who, in consequence of peculiar devotion directed to *Subrahmanya*, became a Mu-kundi king.

Remark.—As regards the condition of these two MSS, No. 7, is complete and uninjured, No. 8 wants a small portion of the 6th book; but for the rest is complete, and in good condition. In point of matter it seems difficult to resist the conclusion that these gods were originally men. I have always been induced to think that the war with the *Asuras* is a fragment of early history, strangely magnified and distorted. However I enlarge not.

Both manuscripts have a brief entry in the Descr. Catal. vol. 1, p. 165, Art. 89.

2. *Deva-rāyar Silāsāssancal.*—Inscriptions of grants by *Deva-raya*, (No. wanting,)

(1.) Dated in *Sal. Sac.* 1270, *Vira pratapa-deva-rayer* at the time of his coronation had a large *agraharam* or street containing thirty-three houses built, in a town bearing his own name which he then presented to the *Brahmans.*

(2.) Dated in *Sal. Sac.* 1300. Commemorates two public acts of munificence by *Bala-nayak* son of *Alupa-nayak* the friend of *Bukha.* He had a spring or aqueduct (which had gone to decay) repaired for public use. He also built a town called *Pillai-samudram.* Which he bestowed for a residence on the *Brahmans.*

(3.) Dated in *Sal. Sac.* 1303. *Bukha-raya*, the son of *Hari-hara-raya*, formed a village which he called *Hari-hara-raya-puram*, and gave it as a present to 13 *Brahmans.*

(4.) Dated in *Sal. Sac.* 1071. *Vishnu-verddhana*, the son of *Sāluvan*, the latter of whom ruled in *Dwāraca-puram* (*Dwāra-samudram*) from overcoming and killing a tiger acquired the epithet of *Osala* (*Oyisala*). At the time of his installation, or crowning of *Narasinha-deva* one of this race, he *Narasinha* made a donation of lands and cows to the fame of *Kesavasvāmi*, and also gave some lands to the *Brahmans.*

(5.) Dated in *Sal. Sac.* 1454. In the time of *Achyuta-raya* one named *Yellapa-nayak*, in order to ensure to himself both merit and fame, made large donations of lands to the *Brahmans.*

(6.) Dated in *Sal. Sac.* 1437. *Timma-raya* a king of the *Tuluva*, country of the race of *Vasuva-deva*, acquired illustrious reputation by acts of munificence.

(7.) Dated in *Sal. Sac.* 1152. The *Pratani* or Treasurer of *Hari-hara-raya* who was named *Ganda-danda*, fully repaired the injuries done by the Mahomedans at Vellore, who had demolished some fanes there, and presented those repairs as an offering at the shrine of *Chenna-kesava-raya.* (The date 1152 is equivalent to A. D. 1230, and corresponds with the period of the first Mahomedan irruption.)

(8.) Dated in *Sal. Sac.* 1055. In the time of the *Osala Vishnu Verddhana* a king named *Venaiyāditya* was born, who made large donations to secular *Brahmans*, and also to sacerdotal *Brahmans* officiating in fanes.

(9.) Dated in *Sal. Sac.* 1206. *Vallāla-raya* the son of *Vira Narasinha-raya* made donations of villages to various fanes, and to Brahmans.

(10.) Dated in *Sal. Sac.* 1206. *Vira Somēsvara Chacraverti* son of the last mentioned *Vallala-raya* made large donations of land to three fanes.

(11.) Dated in *Sal. Sac.* 1210. When *Vira Narasinha-raya* the son the above *Vira Somēsvara Chacraverti* was ruling with great equity, his *Dalavāyi* or chief general made large donations of lands to many fanes.

(12.) Dated in *Sal. Sac.* 1235. *Bommana-nayak,* the chief general of *Vira Narasinha-raya* formed some villages and *agrahārams,* which he presented to *Brahmans.*

(13.) Dated in *Sal. Sac.* 1235. Commemorates other similar donations from the same person.

(14.) Dated in *Sal. Sac.* 1131. *Vira Narasinha-raya* gave to his chief general certain lands in free tenure.

(15.) Dated in *Sal. Sac.* 1154. Commemorates a gift of lands in free tenure, by *Vira Narasinha-raya* to *Cāmaiyar*, a *Brahman.*

(16.) Dated in *Sal. Sac.* 1080. Commemorates a grant of fourteen villages to *Brahmans* by *Cotanda-nayak* in the time of *ViraNarasinha-raya.*

(17.) Dated in *Sal. Sac.* 1085. *Vishnu Danda-nayak* the *mantri*, or minister, of *Narasinha-raya* having several lands placed at his disposal, by permission of the said king, bestowed them on various *Brahmans.*

Remark.—Some of the preceding inscriptions are of earlier date, and greater value than usual. They require to be compared with the Manuscript entitled *Congudesa Rājakal,* as they seem to relate to the line of princes therein given; and (if I remember aright,) some of these dates and inscriptions are therein introduced.

Note.—This manuscript is injured, or damaged in a few places by the breaking off of portions at the edges, injuring the writing, and now irrecoverable; for the rest the document is in good preservation.

3. *Iru-samaiya-tirāsu,* or balance of the two systems, No. 202 C.M. 181.

This is a poem of the *Viruttam* kind, divided into 13 Chapters or Sections. It is a work strongly and argumentatively condemnatory of *Hinduism.* It states the ordinary view of the system, which makes *Brahma* the creator, *Vishnu* the preserver, and *Siva* the destroyer.

It expostulates on the want of homage to the acknowledged Creator; argues on the wives and families of gods, on the alleged penances performed by them, and on being represented as fighting with *Asuras*, and a variety of similar topics. The falsity of *Hinduism* is inferred; and then the Christian system is introduced and its leading points detailed. On inquiry I find it to have been the production of a *Vallāla* man, formerly a butler to Mr. Harrington; who after visiting England adopted the European dress, and was sent out to Madras as a Socinian teacher. He was well known as the late Mr. William Roberts. The book I learn was

written before he went from India; or had adopted the tenets of the Socinian system.

The manuscript is a little damaged by insects. It does not appear in the Des. Catal. and wants on the label the usual marks of classification. It has however all the other marks which distinguish the Mackenzie manuscripts.

4. *Udaya Cumara Cāryam.* A poem No. 162, C. M. 148.

This is apparently a fictitious poem, of which the hero is *Udaya Cumara.* Two leaves at the beginning are wanting; but afterwards is found a reference to *Vicrama* ruling in the *Māgadha* country, whose son-in-law stated to be *Satānica* renounced his kingdom, and resorted to a life of penitential austerity. From a collateral stem *Udaya Cumara* (son of the dawn) was born. His virtues, accomplishments, marriage, perfections of his wife, and splendour of his court are panegyrized. Probably some indirect parallel or flattery was intended to some other ruling prince. The metre is a species of viruttam; the palm leaves, and the writing are in good condition; and, but for the two deficient leaves at the beginning, it would be complete. It is entered into Des. Catal. Vol. 1, p. 221, Art. 25.

5. *Matiyulla-nātaca,* a drama, No. 126, C. M. 636.

This is a sort of polemical drama containing a medley of all sorts of versification. Its object is to teach the *Tātvā* system; but whether in jest or earnest, seems doubtful. A king is represented as renouncing his kingdom, and retiring to a wilderness, wherein he meets with recluses. He utters some words expressive of contempt; which leads them to utter language of contempt, referring to the Christian and Mahomedan systems of religion. He takes up some parts of their words, and shows what is his view of sin, and what is not sin. Another play of words occurs on the term *Mati,* and this leads the kingly sage to define what is *worth* or *sense,* and what is not *worth* or *sense.*

At last the recluses in the wilderness conceive the stranger to be a wonderful man, and beg him to instruct them in the *Tatva* system, such as in various parts of these papers has been explained. To this request he assents; and the instruction, in which there is much *equivoque,* follows. The probability is that the whole is a farce for the stage, heaping contempt and sarcasm, on every thing that bears the name and style of religion.

The palm leaves are injured by insects; but the book is complete. I do not find it entered in the Des. Cat. though it has some of the classification marks, and all the other usual ones.

6. *Capila vāsacam,* No. 143, C. M. 135.

A mere tale, symbolical perhaps, but more probably a puerile excrescence, arising out of the veneration felt for the cow: as it occurs more than once in the Mackenzie papers, it is probably an extract from a local

purāna. At a *Brahman's* village on the north bank of the Ganges (more probably the *Godavery*) a cow went out to feed, and was sprung upon by a tiger. The cow earnestly pleaded for permission to go home and suckle its calf; faithfully promising to return and give itself up to the tiger for food. The request being granted, the cow punctually kept its word; and the celestials struck with such an instance of moderation on the one hand, and of veracity on the other hand, appeared and bestowed beatitude on the tiger, cow, and calf.

NOTE.—The manuscript is in very good preservation. It is entered in the Des. Catal., Vol. 1, p. 217, Art. 12.

7. *Minácshi-pillai Tamil.*—A poem on the nursery, No. 194, C. M. 137. This production is a class, or sub-division, of the *Prabandhas*, or Tamil modes of composition; and is relative to the actions of infants. Ten stages of infantile age, and appropriate actions, or gestures, are usually enumerated. The author of this work applies these different stages to the infant *Minácshi*, daughter of *MaliyaDhvaja* king of Madura, and now tutelary goddess of the chief *Saiva* fane there. On the actions, or gestures of infancy he founds various panegyrical stanzas; fully illustrative of idolatry in its puerile form. However the work is intended to please, and amuse children, and fitted to instil idolatrous notions into the infantile mind; giving to its puerility a graver character. The ten sections are complete. The last, on rocking in the cradle, applies to the maturity of the ideal deities; the rocking of which, in a cradle, is one part of the ordinary service of the fane, usually termed usal, or unjal attal.

The manuscript is considerably damaged by insects, and has been restored on new palm leaves.

It is entered in Des. Cat., Vol. 1, p. 207, Art. xiv.

8. *Tonda-mandala-sātacam*, a centum of verses on the Conjeveram country, No. 148, C. M. 73. The *sātacam* is a poem of one hundred stanzas, in its appropriate metre. This is a complete specimen. The subject is a panegyric on the country, or district heretofore subject to Tondaman or *Adondai*, bounded by Tripety, and the *Cālahasti* mountains, on the north, by the sea on the east, by the *Pālar* river on the south, and by the Ghats, or mountain range, on the west. This country is highly extolled, and a special distinction is paid to the *Cāchi-ecambesvara* fane at Conjeveram. As such, it has a resemblance, in subject, to the opening of the *Saiva St'hala purānam* of that fane.

NOTE.—The manuscript is of very recent appearance, and is quite uninjured. It is entered in Des. Cat., Vol. 1.

9. *Tondaman Cadhai*, No. 166, C. M.

A reference to the four *yugas* with mention of *avatāras*, and of some rulers in those ages. The names are not those usually given: and it is added that, in those four ages, *Agastya* bore four different names. Im-

mediately there is reference to the formation of an *Agrahāram* at *Gurupācām*, the details of which are promised, but are not given as the document there abruptly ends.

Another following document has not the first leaf. Probably it only contained the invocation. The second begins with the *Kreta-yugam*, or earliest age, and goes on with the other *yugas* briefly mentioned. Then from *Janamejaya*, downwards to *Sālivāhana*, a few names are given. Subsequently to *Sālivāhana* several names are loosely stated of kings who ruled in different places, and at distant times; here put together, as if they followed each other; at least without any note of indication to the contrary. The story of the birth of *Adondai* appears to have been given, but a leaf or two is lost; and the loss is of no consequence. There is a list of kings strangely transposed in order; and, being on the same palm leaf, it cannot arise from confusion of the leaves.

The narrative of *Adondai's* clearing the *Tonda-mandalam*, his war with the *Curumba rāja*, and defeat, his having a celestial vision, followed by the occurrence of a predicted omen, and this by a complete victory, occurs as heretofore abstracted, from other documents. There is however no complete finish at the end.

Remark.—The confusion discovered to exist in this manuscript, apparently must rise from wanting many leaves either not copied by the writer; or, if copied, afterwards taken away. The book is evidently one and homogeneous; not composed of fragments of various books. Consequently, it must be passed as it is, and should the deficient leaves be at any time met with, they may be put into order. I rather apprehend that they will be found entirely wanting: except as regards the integrity of the collection the loss is of no consequence; since we have all the information elsewhere.

Note. The manuscript is entered in Des. Cat., Vol. 1, p. Art.

10. *Betāla Cadhai.* No. 209, C. M. 153. This copy contains the twenty-five tales of *Vicramāditya's* familiar demon, recited in verse of the species termed *viruttam*, and the series is complete. Any minute abstract of course, is here superfluous. The manuscript is rather old; but notwithstanding in extremely good preservation. It is entered in Des. Cat., Vol. 1, p. Art.

11. *Yogap'halan*, or results from astrological names of the lunar mansions No. 71, C. M. 232. This manuscript is defective; wanting from the 304th to the 318th palm leaf. The remainder is complete, and in good preservation. A single leaf not belonging to the book is appended: it pertains to some work on hymnology, the title not discoverable, by this one leaf. The astronomical *yoga* is a twenty-seventh part of the Zodiacal circle of 360°, but the astrological *yoga* corresponds with the lunar asterisms, 28 in number; the effects of which are considered, taken in connec-

tion with the days of the week. A translation of astrological works could alone develop the intricacies of the system of Hindu astrology; concerning which I have elsewhere made sufficient remarks. The manuscript is entered in Des. Cat., Vol. 1, p. 255, Art. 5.

12. *Mairavana Cheritra*, or tale of *Mairāvana.* No. 169, C. M. 158. This is a plain prose version of a tale relative to the captivity of *Rāma* and *Lacshmana* by *Mailrāvana*, a being from the inferior world. *Hanuman* proceeded thither, and released them; partly by stratagem, and partly by force. The tale is of the wildest species of fiction; and claims no very special notice. The manuscript has the appearance of having been copied only a few years since: it is complete and in good preservation.

NOTE.—An entry of it occurs in Des. Cat., Vol. 1, p. 218, Art. 18.

13. *Sanghattār Charitra*, tale of the Professors. No. 213, C.M. 87. This is a very imperfect fragment of a work relative to the formation of the College at Madura; in which there were forty-nine professors of the Tamil belles lettres. Its formation took place in the time of *Vangisha* (or rather *Vamsa*) *Sec'hara Pāndiyam.* The account of *Tiruvalluvar*, of his *Cural*; and of the destruction (as alleged) of the professors, in consequence, are narrated in the work; though only partially contained in this fragment. For the rest, though a little touched by insects, it is in good preservation; and is comparatively a recent copy.

NOTE. It is entered in Des. Cat. Vol. 1, p. 203, Art. 18.

14. A fragment (the distinctive mark × 201 recently affixed at the College.) Merely seven palm leaves, the contents of which on examination are found to refer to the foundation and appointments of many *Saiva* fanes by *Chola rājas* in different parts of the peninsula, with the dates of *Caliyuga* 3356 and *Sal. Sac.* 245. There is a Memorandum in ink, on the outside directing it to be copied on paper, and it may therefore be elsewhere entered in the MS. books; but, whether so or not, it is not of consequence.

15. *Palani nondi nātacam*, a drama, No. 116, C.M. 119. This drama was written by a poet of *Palani* (or Pyney) and is dedicated to the local god, that is, *Subrahmanya.* The subject is the adventures of a general, whose family is said to have come from *Ayodhya* (a general term for the north) and to have been successfully employed against the Mysoreans, in their invasion of the Madura kingdom. He eventually formed an illicit species of intercourse with a *dāsi*, or female slave of a fane, and stole the king's jewels from the palace on her account. Being discovered, his arms and legs were cut off, hence the title *Palani nondi* "or cripple of Pyney." He is represented as paying his devotions to the shrine of *Subrahmanya*, in consequence whereof the amputated limbs grew again. On this alleged miracle, the ironical praise of the shrine is founded.

NOTE.—The copy is complete; and in good preservation. An entry in the Des. Cat. occurs, Vol. 1, p. 214, Art. 3.

16. *Cheta cati-nondi-nātacam*, a drama, No. 127, C.M. 132.

A poet of Vaguti village in the south, of the Mahomedan class, wrote this drama, in imitation of *Hindu* productions. A Mahomedan bandit plundered in many places, and then placed the spoils at the disposal of a *dāsi* of the fane at Madura, by whom after a time he was rejected. He then went to Ginjee, and stole the horse of the Nabob at that place; in consequence of which his legs and arms were cut off; but *Cheta-cati*, a Mahomedan in power, gave the cripple a palanquin to ride in; and by worshipping his tutelary god the said cripple had his limbs restored. The drama is thence named "the cripple of *Cheta-cati*," and I imagine it to be a sly lampoon, on the mode in which Hindu books select the most flagrant wretches to make of them distinguished favorites of their deities, provided they only pay a little homage at the popular shrine.

NOTE.—The manuscript is complete, and in perfect preservation. It is entered in Des. Cat., Vol. 1, p. 216, Art 9. I have taken my different orthography from the Tamil title inside the book.

17. *Sugriva Vijaya*. The triumph of *Sugriva*. No. 152, C.M. 137.

A poem by *Rāja-gopāla*, the subject being taken from the *Ramāyana*. It relates to the deposition of *Vali* from the throne at *Kishkindi* by *Rama*, and the installation of *Sugriva* the younger brother of *Vali*, in his place. In return for this service *Sugriva* became the faithful ally of *Rama* in his war against *Rāvana*, for the discovery of *Sita*.

NOTE.—The MS. is complete and in perfect preservation. It is entered in Des. Cat. Vol. 1, p. 217, Art. 15.

18. *Crishna-dùthu*, the embassy of *Crishna*, No. 52, C. M. 11.

The five *Pāndavas* after the expiration of their penance in the wilderness, and gaining the friendship of a powerful ally, resolved before making war on *Duryodhana* to send to him an embassy in due form, demanding the restoration of their kingdom. *Dherma rāja* accordingly commissioned his kinsman *Crishna* to go on this errand; who accepted the office and went to *Duryodhana* with whom his demand was unsuccessful. *Duryodhana* thought of killing the messenger; but his father-in-law *Jacani* represented that openly to kill an ambassador was unlawful; and suggested a device to effect his imprisonment. This was to erect a seat on a throne over a dungeon on weak supports, with people underneath, prepared to put the ambassador in fetters. *Crishna* was sent, and on taking his seat found it give way beneath him: but, assuming a supernatural form, he destroyed the people beneath, and then told *Duryodhana* that it was not his office to do more; but announced the death of himself, and his kinsmen by *Bhima*. He then returned from his unsuccessful embassy.

NOTE.—The manuscript is incomplete. From 13 to 23 inclusive of the palm leaves are wanting, and one or two leaves at the end. It is old, but in moderate preservation. It is in verse, with a prose explanation: and is a part of the *Bārat'ha.* It is entered in Des. Cat., Vol. 1, p. 165, Art. 7 (*e*) two copies are mentioned: but I now find only this one remaining, and this had escaped my observation when examining part of the Tamil *Bārat'ha:* the whole of the MSS. at that time not having been in my possession.

19. *Māsa-p'halam* or monthly influences, No. 73, C. M. 235. This book though of small pocket size, contains several subjects.

1. *Māsa-p'halam*, a short, astrological work on the nature of lunar months, as regulated by the passing of the moon through the 28 *Nacshetras*, or divisions of its course usually termed "lunar mansions." There is an especial reference to the monthly position, and influence of a lunar constellation named *Vasu-devan*, otherwise *D'hanishta* in the solar asterism *Sravana.* It is the bow seen south of the ewer in Aquarius. The course of the sun, through the signs of the Zodiac, is also adverted to, with an astrological reference. The subject is made to bear practically on the proper and improper times for laying the foundation of houses; and is connected with prognostications as to the term of life of children, born under specified configurations of the visible heavens. It is complete and in perfect preservation.

2. *Tiru mantra.* This is a very short work relating to the bodily exercise of a *yogi* or ascetic; in suppressing the operation of the senses, bodily organs, and mental faculties; abstract contemplation only being excepted. This also is complete and in good order. From the hand writing, which is very familiar to me, I perceive that it must have been written, or copied at Madura.

3. *Sāpa nivirtti.* Two stanzas written under this title are quoted from the *Pûrnasûtra*, containing directions for removing the evil denounced by *Agastya* on the vegetable creation.

4. *Udal-ari-nyānam.* This title implies a knowledge of the human body, inclusive it is presumed of mind or soul, and relates to the Mahomedans. Its subject is the benefit arising from being votaries of Alla, Mahomed, Hassein and Hussein: and of course it is a sectarian tract.

The subjects with which it is tied up render it singular. It is a little damaged by insects, but complete. The whole forms one book of uniform appearance as to size: though the hand-writings differ.

NOTE.—It is entered in Des. Catal., vol. 1, p. 255, Art. 8, but with a reference only to the first part.

20. *Nandana chacraverti charitra*, tale of king *Nandan.* This is an epitome of a larger book. It relates to a king named *Nandana*, who built

a fane to *Renuca devi* a demi goddess. A man wished to get an interview with the king, but could not succeed; and being told that the only way to see the king was to commit some crime, there being very little care of government exercised, he assumed a power of levying tribute on bodies carried to be burned. The result was at length, that a complaint reached the ears of the king: and the king eventually made him his Minister.

REMARK.—There is a resemblance in the leading feature of the tale to a traditionary statement, mentioned in my abstract of MS. Book No. 14, Sect. 10, 2d Report. A tradition of the kind popularly exists: the precise value of it I do not know. The book is fresh, and complete. Any entry in the Des. Catalogue does not appear.

21. *Tiru-vāvinan-kudi-antathi.* No. 156, C. M. 174.

There are three documents tied up in this book; the first has the above title, and is a series of ten chants, each of ten stanzas, laudatory of *Siva*, composed by *Subrahmanya desyar* son of *Ambala vana desyar.* It is complete.

The second is entitled *Tiru cachur nondi natacam*, a thief of the *Irumba-nād*, named *Gada viram* (apparently fictitious names), having no children did homage to the god of thieves in the *kallar* district near Madura, and in consequence had sons. One of these went and exercised his thievish vocation in the Madura country. The other plundered in the city of the Aurungabad padshah. The former having been cheated of the stolen property at Madura, came to Triplicane near Madras, where he stole the Nabob's horse, and in consequence had his arms and legs cut off. But going to *Tiru-cachur*, a village 30 miles south of Madras, he there performed homage to the idol; and in consequence had his arms and legs restored, the power of the image at that shrine is thereby intended to be magnified. This *nātaca* was written by *Varata-pillai*, the father of a Native Moonshee, some time since in my employ.

The third document contains a few leaves, the contents being ten stanzas in praise of *Tiyagara*, a name and form of Siva, worshipped at *Tiruporur*, about 20 miles south of Madras.

The three documents are complete, the first of them slightly touched by insects, the other two quite uninjured.

The document is entered in the Des. Cat., Vol. 1, p. 226, Art. 45, in which title *Avidam* is merely an orthographical error for *Avinan*, the epithet *tiru* or sacred, being usually prefixed; being another name of Pyney.

22. *Tiru-uttantāthi.* No. 1098, C. M. 1075.

A poem containing one hundred stanzas of the *viruttam* kind, in praise of a *Jaina* image and shrine; by a *Jaina* author. Being defective at the end, the name of the writer, or locality of the shrine, does not appear in the document.

Note.—It is a little damaged by insects, and wants seven stanzas at the end. It is entered in the Des. Cat., Vol. 1, p. 162, Art. 41.

23. *Rangha-tantāthi.* No. 146, C. M. 168.

A defective production by *Pillai-perumāl ayengar,* one of the managers at *Srirangham* fane, in praise of *Rangha svami,* the form of *Vishnu* worshipped in that fane. It wants forty leaves at the beginning; but the remainder of the fragment is right. It has a mixture of poetical stanzas, with a prose explanation. It is a little damaged by insects.

Note.—It is entered in Des. Cat., Vol. 1, page 225, Art. 40.

24. *Tiru-tondar-yach'haganam.* No. 124, C. M. 89.

A poem of the *viruttam* kind, with prose version, the subject being low adventures ascribed to *Siva,* disguised as a *jangama* votary. The subject chiefly relates to modes of hospitality, in reference to eating and lodging; shown to a wandering incarnation of *Siva.*

Note.—The manuscript is complete, and in good preservation. It is entered in Des. Cat., Vol. 1, p. 203, Art. 20.

25. *Vaidya bālachi kitchai.* No. 84, C. M. 247.

This old book is a fragment: according to the No. on the first leaf, 288, foregoing leaves are wanting. It is defective in other places, and does not finish at the end. Various descriptions of diseases incidental both to children and adults, are mentioned; and the remedies are connected with charms, and mingled up, with cabalistical figures: apparently mere devices to impose superstitious reverence on the vulgar. They may contain spells more potent than I suppose. An entry of the MS. occurs in Des. Cat., Vol. 1, p. 259, Art. 4.

26. *Neduvalal pālaiya patta kyfeyut.* No. 230, C. M. 110.

This is one of the Madura districts; and the account is very similar to like documents, several of which have been abstracted. It is the district in which the fane of *Alaga Swami* is situated. The origin of that fane is placed in the time of the *Pandya* kings: but the chieftainship commenced with the new dynasty from the North. Except the names of chiefs, nothing further illustrative of the history of the south appears. Indeed very little incident down to the war against Tanjore. Subsequently the details are minute; but only with reference to the local district. After the troubles induced by the Mahomedans it gives the names of two chiefs who, by their titles, I recognize to be *Maravas,* who usurped a temporary power over the Madura kingdom. Other manuscripts mention the same usurpation; but without defining the country of those chiefs. This may be the *Marava* ascendancy over the Madura kingdom which *Veda nāyak,* a servant of Col. Mackenzie, by an anachronism places in the time of the old *Pandiya* kings and antecedent to the northern dynasty; concerning which I have been able to discover no satisfactory traces. But such a usurpation at the close of the northern dynasty, in the midst of troubles, introduced by *Chanda Saheb,* no doubt did occur. In his manuscript

there is nothing further of any consequence; though the details in the latter period are very minute.

NOTE. It is complete, and quite fresh in its appearance. It is entered in the Des. Cat., Vol. 1, p. 212, Art. 39.

27. *Siva rupānantam*, or the beatified form of *Siva*. No. 131, C. M. 188.

This is a mystic treatise on the isoteric system of the *Saivas*, of the kind usually met with only among *Pandarams*, or ascetic devotees of the *Saiva* class. It is divided into various small Sections, and is composed in *viruttum* stanzas. The book consists of only 30 small sized palm leaves, written in a close neat hand; and the whole is in extremely good preservation.

It is entered in Des. Cat., Vol. 1, p. 31, Art. 58.

28. *Abhirami Andati*, hymnology. No. 150, C. M. 170.

This is a small and imperfect manuscript, containing sixty-four stanzas out of one hundred. The subject is a species of eulogy addressed to a form of *Parvati*, composed in the kind of metre termed *antati*, by *Abhirami Pattar*, a Brahmin. The book is quite recent in appearance, yet is nevertheless slightly touched by insects. It was evidently left unfinished by the copyist, there being several blank leaves not written on. It is briefly entered in Des. Cat., Vol. 1, p. 226, Art. 42.

29. *Sara-nul* art of soothsaying by nasal respiration. No. 72, C. M. 234.

Apparently this small book is only part of a larger work. The subject is indicated by the above paraphrase of the title. *Saram* is equivalent to *Svāsam*, breath, but the art especially relates to the breath of the nostrils. This is observed at morning, noon, and evenings; or at peculiar times; and inferences deduced. By some the art is thought entitled to preference over other modes of divination. No doubt the breathing may indicate emotions of mind; however it is not my office to give any judgment as to the system. In point of condition the book is in good order. It is entered in Des. Cat., Vol. 1, p. 255, Art. 7.

30. *Sri-carunnur-utpatti*, notice of Brahman accountants, No. 212, C. M. 109. A legendary account is given of the marriage of the ancestors of the accountants, evidently a fiction. The husband and wife *Brahma* and *Saraswati* are said to have had 64 children; these married 64 daughters of a Brahman, named *Sancara Sōmācharya*. The 64 families thus formed were received by *Chenni Cholan* of *Cānchi puram*, and established in his kingdom, with many honorable marks of distinction. A detail is given of the towns and villages at which the several *houses*, that is, families were located. The tribe of the Brahman, is also specified. The office of these secular Brahmans was that of revenue accountants: but it would appear from this book that Brahmans versed in various portions of the *Vedas* were among them. Some reference at the close is made to the

Mahomedan and English governments. The writers, named *Narāyanā pillai* and *Vengu pillai* state the poverty of their tribe: and beg for protection, in the usual style of Natives. The MS. is of recent appearance, touched only in one place by insects, and is complete.

NOTE.—It is entered in the Des. Cat., Vol. 1, page 176, Art. 36.

[The "64 sons" are said to have accompanied *Chenni Cholan* when he marched from the north of India to *Tondamandalam.* There is no authority for this statement; except only that the Accountant Brahmans having of themselves come as far as *Sri Sailam* in *Telingana,* the *Tondaman* called them thence to the *Chola* kingdom. As another MS. mentions his having visited *Sri Sailam* on pilgrimage, he probably invited them personally. But this *Tondaman* is well known to have been born at Trichinopoly, and a historical mistake of consequence as to the "North of India," must be avoided.]

31. *Tiru-vādu-turai-koil cadha,* an account of the fane of *Vādu-turai.* This is a mere legend. The nine *Siddhas,* or supernatural sages, are stated to have done homage to *Siva,* and to have received from *Siva* a resplendent emblem, which they fixed as an image to be worshipped. The name of *Vādu-turai* is deduced from *Siva's* dancing at that place. Some particulars are added as to the orders and differences of the four colours, or principal castes, among the *Hindus.* The document is said to have been drawn up by one Native, in the English language, and by another Native rendered into Tamil, which seems somewhat strange. The book is divided into three sections, of which the above is the general substance. It is complete, fresh in appearance, and uninjured. An entry occurs in the Des. Cat., Vol. 1, page 178, Article 39.

32. *Muppan-totti-koil cadha,* account of the fane at Muppan-totti. No. 228, C. M. 55.

This very small manuscript is not complete, and seems to contain parts of two documents. In one is the usual legend of the *Pālar* river, *Nandi* was sentenced to become a mountain, and *Gangai* was sent down to wash away his fault. Thus the *Pālar* was formed; and various shrines on its banks are mentioned. In the other portion of the fragment, which wants the beginning there is a reference to a large garden formed by *Vira Sambhuva rayer,* and irrigated by water channels. The document differs wholly from the *Muppan-totti-ulā* on paper, heretofore examined. It is somewhat injured by insects, and worthless.

An entry occurs in Des. Cat., Vol. 1, p. 177, Art. 33, with sufficient accuracy: only *A* should designate the Palm leaf copy and *B* that on paper.

33. *Nala st'hala puranam,* a local legend, No. 29, C. M. 39.

Apparently this should be a large manuscript. The fragment that remains contains only 14 small palm leaves, and these not connected together; but, so to speak, like decimated leaves taken out of the entire book.

As a consequence there is no coherence, or intelligible sense. An entry occurs in Des. Cat., Vol. 1, p. 172, Art. 24.

The precise locality of the place I do not know, nor is it of any consequence to do so.

34. *Madhyārjuna Mahātmya*, No. 33, C. M. 41.

This manuscript contains a comparatively brief series of legends, forming the local *purānam* of a fane of the *Chola* kingdom. It was a residence of *Siva* and *Parvati;* and the image is one of antiquity. Minor tales of marvels wrought here are given. But the principal ones relate to *Vira Chola*, and to *Varaguna Pandiyan*, both of whom were relieved from the visitation termed *Brahma hatti*, occasioned by each one unintentionally killing a *Brahman*. The document affords nothing further requiring particular notice. The cure of *Varaguna Pandiyan* forms one of the sections of the Madura *St'hala purānam.*

Note.—The MS. is complete and in good order.

It is entered in the Des. Cat., Vol. 1, p. 173, Art. 25.

35. *Chitrakuta Mahatmya.* No. 30, C. M. 40.

This is a *St'hala purānam* divided into eleven *ad'hyayas* or sections, relating to a fane of celebrity in the Mahratta country. The above name is derived from a painted corridor, contained in it; forming the subject of one of the legends. From the contents I find the fane to be the same with the *Pundarica st'hala* which has heretofore been the subject of notice. It is termed *Crishna-cshetram*, and the presence of *Vishnu* is often adverted to. *Jaya muni* figures in most of the legends, which are all of them inane. The internal evidence of such documents is very unfavorable to the system of religious belief, which they tend to inculcate.

Note.—The document is in good order, the 23d and 42d leaves are wanting. There are 4 leaves of an inscription of no consequence. The document is entered in the Des. Cat., Vol. 1, p. 173, Art. 25.

36. *Narasingha raya vamsavali*, No. 243, C. M. 99.

According to the title, this book should contain a genealogy of *Narasingha rayer*, the conqueror of *Vijayanagaram*, and founder of a new dynasty. The document however is made up of a mere *mélange* of palm leaves of different sizes, and hand-writings; without order or connexion. At an early period of my inquiries it attracted attention, and produced a feeling of disappointment. It was set aside in the expectation that it might afford materials to fill up deficiencies in other MSS. This expectation has not been realized : and it is now passed on; being simply noted as containing fragments. It is entered in the Des. Cat., Vol. 1, p. 209, Art. 28.

37. *Padavur-koil kyfeyat.* No. 210, C. M. 33.

This book also contains a mixture of documents. A few older leaves relate to *Chitambaram.* One or two other leaves to *Kuvallattur* village.

The remainder of fresher appearance contains some brief and imperfect Memoranda relative to *Calattur*, *Purzalur*, *Chembur*, and *Puviyur*, villages in the Chingleput district; concerning some of which mention has already been made in these inquiries. These fragments seem to be of no value. The document does not appear to be entered in the Catalogue; and bears no marks of classification.

38. *Bhucola pramānam.* No. 76, C. M. 238.

The first twenty-three leaves of this document contain an abstract of *Pauranical* geography, relative to the seven *dwipas*, seas, and included matters of no interest in point of novelty. Three more leaves are occupied with a statement concerning the *kreta-yuga* or pure age.

The MS. has in some places suffered from insects; so as occasionally to injure legibility. It is entered in the Des. Cat., Vol. 1, page 256, Art. 11.

39. *Yuga-pramānam.* No. 133, C. M. 240.

This is a fragment of fourteen narrow palm leaves, commencing with the account of the *Kretayuga*, and coming downwards, with mention in the *Cali-yuga* of some kings, and with notices afterwards of rulers in Telingana, such as the *Chalukyas*, the*Rettis*, and others. A fuller list is given of the *Rayers* of *Vijayanagaram.* Some mention occurs of the *Ballala*, and *Chera* sovereigns. A few details of very recent dates are given as to Vellore, Tanjore, Madura, the capture of Tripassore, &c. But the document breaks off without a proper conclusion; perhaps was not at first completed. It is very slightly touched by insects. It is not entered in the Des. Cat. under the above title, but the word *Desanirnaya*, occurs on the labels both in Tamil and English. Under that title an entry is found. Vol. 1, p. 256, Art. 13. But only a very small portion of this pertains to *Pauranic* geography.

40. *Vallāla rāya ashta ganam.* No. 128, C. M. 90.

This book relates to the shrine at *Arunāchala* or *Trinomalee*, and to a ruler of the *Vallāla* or agricultural tribe, who in other books is mentioned with reference to that place. He was very munificent, especially to mendicant devotees, and gave whatever was asked to those who approached. Such being the case *Siva* at *Cailasa* asked *Nāreda* what news on earth; and was answered by a detail of the splendid munificence of the *Vallāla* King. *Siva* determined on putting it to the test, and came down to the earth, disguised as a *Jangama* ascetic. His form was very handsome, and he is represented as infatuating all the female slaves of the shrine at *Arnnāchala.* There were one thousand of them. The devotee then went to the gate of the king's palace; and on the king inquiring what he wanted, he asked for two good female slaves. The king gave orders to his minister to procure them, who sent persons for the purpose; but into whatsoever house of these *dāsis* the messengers entered there also

the *Jangama* ascetic was found. Unable to comply with the request the king sent his two wives. The so styled god now assumed the form of a young child; and, on the king being sent for to see the miracle, he recognised, in the whole an amusement of *Siva*. The latter satisfied with the devoteeism of the king took him with his family to *Cailasa*. On this profane fable—which is found in most of the *Saiva* productions—a festival of annual occurrence in the month of April, at Trinomalee, is said to be founded. And such are the superstitions, and worse than superstitions, buoyed up by popular countenance and patronage; very probably through ignorance of the real character of such observances, and from supposing them to be vested with the sanctity of religion.

Note.—The MS. is complete, and is quite fresh in appearance. It is entered in Des. Cat., Vol. 1, p. 204, Art. 21.

41. *Bhuvana cosha*. Hindu chronology and geography, No. 77, C.M. 239.

Details of small measures of time up to larger periods. The statements of *Pauranical* books, as to the seven *dwipas* and seas, inhabited by persons, in some cases, described as monsters. These various details are represented to have been delivered by *Siva* to *Parvati*, and *Nandi*. They are only the same kind of statements as have been in various ways repeatedly given by writers on these subjects, rendering minute abstract unnecessary. The book is a little damaged by worms; but the writing which is bold and clear, remains fully legible: and the MS. is complete. It is entered in Des. Cat., Vol. 1, p. 256, Art. 12.

42. *Nala-venpā*, the poetical tale of *Nala*, No. 207, C. M. 143.

This production is a version in elegant Tamil verse of the story of *Nala*. There is another book on the same subject in a different kind of metre. The foundation is an episode of the *Mahabhārata*, now pretty generally known; and (as it seems to me) unimportant, by consequence, to be abstracted at any length. The MS. has the appearance of having been written at different times; some leaves being much older than the others. It is a little damaged in some places, but otherwise complete. An entry occurs in the Des. Cat., Vol. 1, p. 219, Art. 21.

43. *Nāsi-ketu-purānam*, No. 31, C. M. 52.

The subject of this work is stated to have been delivered or narrated by *Crishna* to *Dherma rāja*, with a view to lead to a discrimination between virtue and vice. The hero of the subject, introduced with this object, is *Nasi-ketu* son of *Diviyanga maha rishi*, who was employed by his father to go every morning and fetch the water, flowers, &c. used in the ceremonies of the *Saiva* ritual worship. One day the young man idled away his time, and came late; on which his father, being angry, denounced on him the doom of going to *Yama-puram* and returning. His soul accordingly departed; and he went through the different regions of the

Hindu *Tartarus*, seven in number, being shown them by *Yama's* messengers; in which he received a minute detail of the punishment consequent to different species of crime. He was also allowed to see the happier division (or Elysium) of the same world, with the rewards allotted to virtue. After acquiring this knowledge his soul returned, and reanimated his body; when he employed himself in disseminating the knowledge which he acquired; continuing himself to be a votary of *Siva*. A translation would possess interest.

NOTE.—The MS. is complete ; and, though old, is uninjured. The subject occurs with variations in other Hindu books. The resemblance in the general subject to a part of Virgil's Æneid, is observable. An entry in Des. Cat., Vol. 1, p. 177, Art. 37.

44. *Nasi-ketu purānam*. No. 32, C. M. 53.

This MS. is erroneously labelled. Its subject is similar to that of the Telugu MS. entitled *Capota-vacya*. A pigeon seeing its mate taken by a hunter in his snares, voluntarily surrendered its own life. The hunter being pursued by a tiger, ascended a tree; and was fed by a monkey; which, when the tiger had retreated, he killed, and put in his bag. The monkey was beatified. See notice of the *Capota-vacya*. This MS. is in tolerably good order : but is incomplete. It is entered, as a duplicate of the foregoing one, in Des. Cat., Vol. 1, p. 177, Art. 37.

45. *Njāna matiyulla nātacam*, No. 125, C. M. 130.

This is perhaps erroneously labelled as a *natacam* or drama, its subject relates to *Kondi mahārāja* of *Alli nagara* who received lessons of divine wisdom from his minister; under the influence of which he had his minister crowned; while himself retired to the deserts to do penance.

It is a complete production, and the versification is composed of different kinds of stanzas. It is most probably a grave lampoon; intended, it may be, to be indicated by the term *Nātaca*. The MS. has sustained some little damage from worms. It is not found in the Catalogue.

46. *Nal-varzi*. The good way. No. 189, C. M. 237.

This is a sort of moral poem of the *ulā* species. It denies any other differences in the human kind, than the ordinary one of the sexes. Those who do good are of high caste, and those who do evil of low caste. To maintain life by the labors of agriculture is an honorable employ. Regret ought to be felt on the death of any relative. The merit of the mystic *Namasivayi* is enforced.

This work, though very brief, is complete.

A fragment of the *Tiru-mular*, a medical work, is added; and under that title seemingly the MS. is entered in the Des. Cat., Vol. 1, p. 260, Art. 10.

47. *Cumaresvara satacam*, a poem, No. 180, C. M. 196.

This is a composition of the measure termed *viruttam*, on Hindu ethics,

on the duties and obligations of the four great divisions of caste, together with a variety of moral and ethical precepts, or remarks, according to the *Hindoo* style of such kind of works. It is a book very common in schools; and this one bears an endorsement. Showing it to have been the school book of *Iyahpillai*, son of *Christian-pillai*, now well known to me as a Native Christian teacher. Six stanzas are wanting. The remainder is complete; and very slightly injured. An entry occurs in the Des. Cat., Vol. 1, p. 232, Art. 65.

48. *Ali-arasāni-ammani.* No. 136, C. M. 134.

This is an incomplete fragment of a sort of poem founded on the marriage of *Arjuna*, with a daughter of the King of Madura. At the commencement, as herein found, the wife of *Arjuna* is said to have had a dream, in which the local goddess or *Mināeshi* gave her a flower. This was interpreted to mean that she would give birth to a child. Various inane filling up occurs: as a specimen, it is stated that the young woman's mother loaded carts and elephants with mangoes, and a variety of other (perishable) fruits, and sent them to *Hastināpuri*, to her daughter. It is needless to add more, respecting a puerile production which, from the kind of metre used, and the nature of the contents would seem to have been intended for the attendants on children in a nursery.

Note.—The fragment is not injured by insects. A brief entry occurs in the Des. Cat., Vol. 1, p. 216, Art. 11.

49. *Ecadasa-vriddham*, or the 11th day abstinence. No. 43, C. M. 1063.

An illustration of the merit of rigidly observing the 11th day of the moon's bright and dark half. *Rucmangada* was a king very exemplary in his observance of this period of rigid abstinence, and self controul. The consequence was that the people of his kingdom became so virtuous under his example that *Yama* or the regent of death lost his power and occupation, so that *Yama* preferred a complaint. *Brahma* produced a female named *Mohini*, whom he sent to divert the king from his steadfastness of purpose, who so far succeeded as to make the king engage either to break the said rigid abstinence or put his own son to death. He preferred the latter; but at the moment when the sword was about to descend on his son it turned into flowers, and his son's life was spared. *Yama* again complained, when the *Trimurti* accorded to him the grant that whosoever should fall asleep during the said night of watching, and fasting, should lose half the merit of the full and rigid observance. This tale is seemingly a *Hindu* version of a well known incident, which occurred out of the boundaries of India: it also holds up a medical lesson of some value.

Remarks.—There is a Telugu version of the same tale, and this one is chiefly in Telugu, awkwardly written, in the Tamil character. The style

of composition is also much diversified. It is complete, and in moderately good preservation.

It seems to be entered in the Des. Cat., Vol. 1, p. 216, Art. 10, under the title of *Rukmangada Cheritra;* but from the book itself the lable in English has been torn off. The Tamil title is as above given.

50. *Vishnu cānchi kovil paditaram*, or ceremonial of the *Vaishnava* fane at Conjeveram, No. 226, C. M. 58.

This is a minute and rather curious detail of all the observances in the said celebrated fane, from sunrise to sunset, and those occurring during the night. A specification is also given of the days, designated by the lunar asterisms, which are set apart as commemoration days ("Saints' days") of the different *Aluvars*, or canonized worthies of the *Vaishnava* system. The work derives a measure of importance, from the consequence and extended influence of the site of idolatry to which it refers. A translation would be a curiosity, simply in that point of view.

Note.—The MS. is complete, and in moderately good preservation. It is entered in Des. Cat., Vol. 1, p. 178, Art. 41.

51. A fragment, title obliterated, No. 222, C. M. 180.

The title of this book in English is erased, and partly eaten off by insects, a word written in substitution is illegible. The title in Tamil is partly eaten away: what remains is *mulk mulk. Yuddham*, indicating a reference to Mahomedan wars.

From an examination it is found that the book seems to have related the origin of Mahomedanism at Mecca, with a variety of subsequent affairs; among which four great wars are specified. The locality would seem to be *Arabia.* They were proselyting wars: peace being offered on submission and adopting Islamism; if not extermination. A rejection of the terms led to these wars. On these matters information elsewhere exists: rendering the defective state of this manuscript of little consequence.

The usual marks of classification do not appear, and I cannot find any entry in the Des. Catalogue: other usual marks are on the manuscript.

52. *Jainya-ādimutal-nadattyam*, or affairs of the *Jainas* from the early times No. 172, C. M. 1073.

1. One part of this manuscript relates to eleven kinds of vegetables, ordinarily used in making Hindu dishes, which the *Jainas* are forbidden to use. If any one eat those vegetables he is considered to be no better than a dead carcase. The subject appears to be a part of the *Srāvana Dherma.*

2. A detail of kings from early times, down to the accession of the English Government. This list is in the former portion is in *Grant'ha* letters. It commences with *Vartamāna svāmi*, a name of Budd'ha; the other connected names are *Rishabha, Bharata, Sacara*, and 12 others termed *Chacravertis.* A list of some other names seems to me compos-

ed a little a trandom, judging from the mixture: reaching to the era of the *Māgadha* kingdom. The name of *Srenica maha raja* is given, with the addition that he ruled 2540 years ago (to be reckoned backwards from A. D. 1817.) The end of the virtuous period and commencement of the *Cali Yuga* is dated 2480 years since. (These valuable dates the *Bauddhas* are known to preserve by means of memorial verses; and the latter gives, for the beginning of the *cali-yuga*, the date A. C. 463.) The next point mentioned is the rule of *Sacya* or *Sacai*, dated 1739 years backward, (*Sacya* of course means *Sālivahana*, and Sal. Sacai. 1739)—corresponds with A. D. 1817. The *chola rājas* are then mentioned as ruling in this country; that is, the southern part of the Peninsula. A seemingly credible list is given down to *Adondai*. The kingdom was afterwards broken up, divided into various portions and the *curumbars* acquired an ascendancy. The *chola* rule lasted about one thousand years. Afterwards the Mahomedans ruled 120 years: and some names of their chiefs are specified. After them the English had ruled during seventeen years, when the account was written.

3. The story of *Vencatapati nayak*. This narrative has before been given (see 1st Report MS. Book No. 12, Sec. 2.) It relates to a trick played upon a district chieftain by some *Jainas*, and his revenge leading him to persecute and exterminate the *Jainas*.

4. The periodical deluge. This document also has been abstracted in a foregoing paper. (See 1st Report MS. Book No. 12, Sec. 1.)

5. Claims of the *Jaina* fane at *Chittamur*. It is a principal one. *Kulottunga Chola* gave it a revenue of 4,000 Pagodas, afterwards inequitably reduced by the Mahomedans to 60 Pagodas, concerning which reduction a complaint is preferred to the Honorable Company. Copy. Compare with MS. Book No. 12, Sections 5 and 6.

REMARK.—The second part, or section of this MS. is valuable. Accordingly I have noticed it rather fully. The book being in good preservation, it can at any time be consulted in verification. I note merely that adding to A. D. 463, the amount of nearly nine centuries, the discovered interpolation of the Brahmans, we ascend to about A. C. 1300, and at A. C. 1200, from *Hindu* records solely, I had heretofore placed the commencement of the *Cali-yuga*, with the conjecture that it must certainly be placed later. Let no one therefore hastily contemn researches which evidently have a tangible bearing. Fixing the commencement of the *Cali-yuga* in the 5th century before the Christian era, I am certain of the great outlines of history downwards; with very much of the needful filling up of details. Antecedently, the *pauranical* enigmas require solution; and their solution, whenever successfully effected, will show results which I can mentally anticipate; but which must be analytically, and not hypothetically demonstrated.

NOTE.—The MS. is entered in Des. Cat., Vol. 1, p. 161, Art. 39, with the title written down, as I apprehend, from the pronunciation of a foreigner.

53. *Jaina-pustaca Zapetah*, a Catalogue of *Jaina* books, No. 170, C.M. 1062.

Of this catalogue an injured copy was before met with, in the manuscript-books. This is more full, and in better condition. The names of Sanscrit books are given in *Grant'ha* characters; and those of Tamil books, in Tamil letters. The catalogue is not extensive, the whole being contained in eighteen narrow palm leaves, not all full. The document is in good condition. It is entered in the Des. Cat., Vol. 1, p. 162, Art. 42.

54. *Jaina Caumudi Cadhai*, No. 163, C. M. 1077.

This book opens with a reference to *Srenica*, a king of *Māgadhā*, whose town resembled *Alacāpuri* (the Capital of *Cuvera*,) *Srenica* went to *Gautama Buddha* for instruction in the doctrines of the *Jaina* credence. And *Gautama* is then stated to have detailed a series of tales received from *Uditodaya*, a king of the Northern *Math'ura*, narrated to his minister, which were first related by *Arhadasa* to his wives, eight in number, their names being given. Each of the tales was told during one night. The subjects were calculated to illustrate the dogmas of the *Jaina* credence; and each tale made one of them a convert to that system, with the exception of one, who remained sceptical to the last. The tales are in the Oriental taste, as to kings, their ministers, &c. &c. The object is to inculcate moral truths; which, simple and unadorned, might be deemed tedious: but partaking more of the nature of fable than of plain narrative.

NOTE.—The book is complete, and only very slightly injured by insects. It does not bear the marks of classification, but I perceive, from the subject, that it is entered in Des. Cat., Vol. 1, p. 156, Art. 17, as MS. under the title of *Samyaktwa caumudi*, the title of a Canarese manuscript.

55. *Kilayur-isvara-Tirunamuli-tirucovalur sila sāssanancal*, or the inscriptions on stone in a fane at *Tirunamali*. No. 15, C. M. 967.

This book disappointed expectation. On examination it has proved to be a mass of unintelligible matters. There are a few Tamil verses, the writing intermingled with *Grantha* characters. Some incoherent copyings in the same character. It seems quite clear, that the inscriptions copied were not coherently legible; as is often the case. Hence the copiers seem to have transcribed as well as could be done. The result is as above indicated. The leaves of the book are not of uniform size: and several of them are considerably injured by insects. The whole seems to be of no value.

56. *Tiru Virinjai-pillai Tamil*, No. 191, C. M. 136.

The *Pillai Tamil*, is one of the classes of Tamil composition; and professedly describes the state of childhood, from the earliest infancy, with the actions and employments then usual.

The Minac'shi pillai Tamil, for example, is a poem on the infantile gestures and pastimes of the tutelary *Durga* at *Madura.* This present poem has reference to an image of *Cumara* or *Subrahmanya*, worshipped at the town called *Tiru Virinjai.* Ten stages of infancy are noted, as usual; and to each stage an appropriate gesture, or amusement, is ascribed. These are dwelt on in verse of the *viruttam* kind. The book I am told is common in Native Hindu Schools. Such compositions in a remarkable manner display the puerility of idolatry: even as others show its more grave and aggravated features.

NOTE.—The document wants a few leaves in different places; but is in a very tolerable preservation. It is entered in the Des. Cat., Vol. 1, p. 217, Art. 13.

57. *Vencata venpā*, a poem on the *Tripeti* god. No. 149, C. M. 169.

Stanzas of the *venpā* (or Sonnet) species of verse, in praise of *Vishnu*, in the form worshipped at *Tripeti;* composed by *Pillai Perumal-ayengar*, a *Vaishnava* Brahman, and manager of the fane. Several of the stanzas are wanting. Some of the remaining leaves are slightly injured. It is entered in the Des. Cat., Vol. 1, p. 225, Art. 41.

58. *Tiru pācayur poyamorzi-isvara coravanchi.* No. 120, C. M. 121.

This is a drama composed in almost every species of Tamil versification, and relates to the adventures of *Siva* as worshipped at *Tiru-pācayur*, in the South. It is an enlargement on the gross fable of *Vishnu* transformed into *Mohini*, and wedded to *Siva ;* which is as nectar to the *Saivas ;* and as poison to the *Vaishnavas.* It is quite unnecessary to dwell on the contents; which are of the order of low comedy. It is not complete; but is in good preservation. I do not find any entry in the Des. Catalogue.

59. *Nellai-mālai*, a poem. No. 197, C. M. 180.

This production is of the *Caliturai* species of versification. It is panegyrical of the *numen* worshipped as I think at *Tinnevelly.* Ten stanzas are wanting. The remainder is in good preservation. It is entered in Des. Cat., Vol. 1, p. 227, Art. 50.

60. *Grahasphuta*, an astrological work. No. 74, C. M. 236.

The subject of this work is the forming a horoscope, consequent to noting the exact moment of birth; and from the configurations of planets at the time, inferring the future adverse, or prosperous, circumstances of the child. It is an incomplete copy. What remains is only very slightly injured. An entry occurs in Des. Cat., Vol. 1, p. 256, Art. 9.

61. *Bhāsyacāra-charitra*, an account of *Ramanuja.* No. 244, C. M. 100.

This is a sort of biographical notice of *Ramanuja* the *Vaishnava* champion; the name of Bhâsyacàra (or linguist) being a titular name. The chief subject of the book relates to the recovery of two fanes from the *Saivas.* Of these the principal one was *Tripety.* It is stated that when the Tondaman visited that place, the god told him there was no need to come daily; and presented the *chank* and *chacra* which the Tondaman

took away. From this deficiency the *Saivas* and *Jangamas* attempted to turn the fane into one of *Subrahmanya*, and great disputes arose, in consequence. *Rāmanuja* went thither; overcame the opposers; and bestowed a new *chank* and *chacra* on the god: afterwards the place became a *Vaishnava* fane of great celebrity. The other fane was that of *Chellapillai* of less repute. In this case the Mahomedans were concerned, by taking away the image. The name of the Town is Tiru-narayana-puram. *Ramanuja* went to the Sultan, and obtained the image by means of the Sultan's daughter. According to this book the Sultan's daughter made the image a toy, or play thing; and there is some fable added, needless to be detailed. It further states that the said daughter of the Sultan accompanied *Rāmanuja*, and by his merit acquired beatitude.

The document is incomplete, and a little damaged. It is of some interest; and may be compared with a portion of the *Carnataca rājakal.* An entry occurs in the Des. Cat., Vol. 1, p. 207, Art. 29.

62. *Jāti bheda nul*, or rule of *caste* divisions. No. 193, C. M. 103.

This on examination is proved to be another copy, on palm leaves, of a work on the differences of caste by *Ulaga nāt'han*, heretofore abstracted, from a paper MS. There is no need of repeating what was then stated. It may be observed that six great divisions are specified; owing to local divisions, among the *Vishnavas* and *Saivas*, also that six general causes are laid down; the operation of which, in all cases, produce degradation of caste: these in general refer to illegitimacy, or irregularities. The entire total of castes enumerated is ninety-six.

Note.—This manuscript is complete, and only very slightly touched by insects. A brief entry occurs in the Des. Cat., Vol. 1, p. 211, Art. 37.

63. *Idankai valankai kyfeyut*, account of the right and left hand classes. No. 39, C. M. 182.

In the commencement of this book there is a reference to the *yugas*, and to the solar, and lunar, lines of princes, merely as introductory to the principal matter. This relates to a great dispute between the *Vaishnava* Brahmans with their followers, who have the epithet of right hand, and the *Saiva* Brahmans, with their followers, termed left hand. The dispute is stated to have arisen from the usage of a *Garuda* banner, or flag bearing the eagle, or kite of *Vishnu*, as a device. The right of bearing this banner, and the question to which of the two classes it belonged, created so hot a dispute, that the matter was referred in arbitration to *Vicrama-Chola-deva Perumal*, in *Cali-yuga* 4894. That prince caused the old copper plate records at *Conjeveram* to be disinterred and examined; and legal authorities to be consulted. As a consequence the claim of the *Saivas* to the *Garuda* banner was admitted; but another result was, the more accurate distinction, and definition of what rights and privileges were proper to the two classes; and what were not so. The book further contains

an enumeration of the classes, or castes, into which the two lines of *Vaishnavas* and *Saivas* became divided, and of the Pariars, and others, who range under the right hand class. These castes on both sides are stated to be ninety-eight. The sub-divisions are those of persons having caste; that is, not Pariars.

REMARK.—This book differs from my anticipations concerning the contents. At Madras and elsewhere, the term right hand caste is made to apply to the Pariars, and to a few retail dealers in various commodities, while left hand is applied to all *Hindus* besides; and between these two divisions there has always existed irremediable strife. But the Manuscript under notice only indirectly relates to these. Various traces of hot disputes, on mythological, and other subjects remain: with which discussions on banners, and distinctions, would be likely to be mingled. The result has been a separation, amounting to opposition, between the *Vaishnavas*, and *Saivas*, and the formation of a medium class, the *Smartas*, followers of *Sancarāchārya*, who, though professing to follow the *Smritis*, or ancient laws, and to reconcile differences in the two extremes, by way of a *juste milieu*, are in reality *Pantheists*, and almost Atheists. I deem this book rather curious, and could wish, at leisure, to give it a full translation.

NOTE.—There is a deficiency towards the end; but there is no defect in the connexion of the matter as far as it proceeds; and the condition of the book is tolerably good. A brief entry occurs in the Des. Cat., Vol. 1, p. 2)8, Art. 31.

64. *Avidaiyar-kovil-st'hala-purānam*, or legend of the fane at the town of *Avidaiyar*.

This is the legend of a fane bearing the same name, with its town or village; the site of which is a little to the south of Chitambaram. The observable points are the occurrence of a dispute, as to right of property, between the *Curumbars*, and the *Vellazhas*, to settle which the king of Madura came hither in person; and the other is the tale of *Mānica vāsacar* herein reproduced with reference to the making away with state-money, in building and repairing *Saiva* fanes—the miraculous supply of horses, and other consequences as heretofore, with sufficient minuteness, detailed.

NOTE.—The manuscript is of recent appearance, complete; and in perfect preservation. It is entered in Des. Cat., Vol. 1, p. 171, Art. 24.

65. *Tiru-uttara cosamanga st'hala puram* (private mark x 14.)

This is merely a bundle of palm leaves, written on, without covers, labels, or marks, save the one above indicated. It has not the appearance of the Mackenzie MSS.; and does not appear in the Catalogue. It is the production of *Vellai ambala Pandāram* of Madura, who meditating the *Bhavish'ottara Purāna* rendered praise to *Ganesa*, &c. &c.

The *Purāna* was narrated by *Sanatcumara* to *Yogesvara* and other ascetics, dwelling in the valley of *Cashmere;* which by name, as *Cashmir-desam* is included in *Hindu* geography. The work consists of two parts: the first part contains 12 *adhyāyas*, and the second 3 *adhyāyas*, or sections. The subject of each Section is as follows:

First part, 1. *Veda mitra nāyaca* (an epithet of Brahma) obtained the *Swerga* or *Indra's* paradise.

2. *Brahma* removed the evil denounced on female *Gandharbas*, or choristers of that paradise.

3. The excellence of the Saiva five-letter-charm, the value of the *Vibudhi* or sacred ashes, and of the *rudracsha* beads; the rewards of those who use, or employ them.

4. The fame and eulogy of the sacred reservoir of water.

5. Removal of the doom of *Hari-dvaja*.

6. The beatification of *Nala Chacraverti*.

7. The excellence of *Bala-cal-puri; Veda-puri;* and other places.

8. Concerning the indulgences or pardons, granted to those who have sinned.

9. Observances needful in cases of marriages.

10. Tales illustrative of the same.

11. Narratives by *Agastya* to *Savunaca*, and others.

12. The excellence of the great fane to the South of the *Cāveri*.

Second part, 1. A description of the *surupa* (form, or image) of *Para Brahma;* thereby meaning *Siva*.

2. The excellence of the fane of *Uttara-cosa-mangalam*. This second part remains unfinished, or at all events incomplete in this copy. The paging is regular from the commencement without intermediate break. The MS. has a recent appearance, and it is in perfect preservation.

66. *Casum-padai-vettu*, the war of Casum. No. 199, C. M. 156.

This document is a poem, the hero being named *Casum* (or more probably Casim) who is stated to have been an immediate descendant of *Hassein*, one of the two famous brothers, Hassein and Hussien. The said hero became greatly distinguished in wars. The site of which seems to have been the borders of Arabia and Persia, or the country between *Bagdad* and *Arabia*. The document is consecutive as far as it proceeds; that is to the end of the 40th palm leaf; but the subject remains unfinished. I do not suppose it to be of value: as there are sufficient histories of the wars which occurred during the early periods of the *Caliphat*.

Note.—The MS. is entered in the Des. Cat., Vol. 1, p. 228, Art. 31.

67. *Subrahmanya vilasam*, a drama. No. 201, C. M. 141.

This is a *nātaca;* and, as I understand, the drama is popular, and very often represented in, and about Madras. It is founded on the episode in the *Scanda-purāna*, concerning the marriage of *Subrahmanya* to *Valli-*

yamma, in local usage; or of *Cumara* and *Cumari*, more frequent in poetical books. *Crishna* is represented as visiting the Paradise of *Indra* to procure a flower of the tree of plenty, to present to his wife *Rucmeni;* and he therein directs the birth of one of the inhabitants on earth, in order to become the wife of *Subrahmanya*. The said celestial was born as the daughter of an animal, and was adopted by *Vibudhi*, a hunter, and fostered by him and his wife; becoming ultimately the spouse of the *Hindu* war-god. It is superfluous to add more.

Note.—The MS. is complete and in good preservation. It is entered in Des. Cat., Vol. 1, p. 218, Art. 19.

68. *Veda-puri st'hala purānam.* No. 27, C. M. 37.

This is the local legend of a fane near *Chitambaram;* the name of *Veda-puri* being an epithet. It is a large book, and has a great variety of tales, mythological, fabulous, and historical; in the manner of the principal local *puranas* of the Peninsula. Of the mythological portion may be instanced, the marriage of *Siva* with *Uma;* the obtaining of the *vel* or javelin by *Subrahmanya*; the acquirement of privilege by *Vināyaca* or *Ganesa*; the local incarnation of *Siva* to teach the mystic sense of the *Vedas:* or that system by which the *Saivas* of the Peninsula altogether set aside the four *Vedas:* and substitute a system of their own. Of the fabulous, the leading incident is the marriage of *Arjuna* to *Subhadri*, though there are many tales of other devotees. Of the historical, the chief, if not only, portion is first, that from this place *Adondai* or *Tondaman* recovered himself after defeat, and set out with reinforcements, accompanied it is herein said by *Siva*, who had given a mystical sign, afterwards met with, issuing in the conquest of the *Jaina Curumbar*, and possession of the *Tonda mandalam*; and secondly, the introduction of the narrative of *Sampanter*, who is always stated to have set out from this place, otherwise termed *Vedaranya*, when he proceeded to Madura, and there overcame the *Bauddhas*; who were afterwards impaled.

Remark.—The book is written in recondite poetical language, of the *viruttam* versification. With the exceptions indicated, it is a little other than a centum of extracts as to incident from older *puranas;* many of the scenes being, by poetical license, transferred to the place. The site of the narrative is however the ever recurring *Naimisara vanam*; a certain terrestrial garden, the praises of which are loudly sung, but of which the precise locality is doubtful. It is there said to be narrated by *Suta*, the reciter of the 18 *puranas*, to the assembled *rishes*. The composition of the work, as a Tamil production, is said to have been by *Carunạcāra*, who wrote under the favor and aid of poets and learned men. This may be a merely titular name.

Note.—The MS. is complete and fills 277 closely written palm leaves: it is of recent appearance and in good order. An entry occurs in Des.

Cat., Vol. 1, p. 171, Art. 22—which, upon the whole, may pass; but an oversight occurs in stating the work to be "translated by *Appana, Sundara, Manikya, Vasaka,*" implying that these are the names of one individual; whereas *Appar*, and *Sundara*, and *Manica vasacar* were three famous poets of high repute: and, though their writings may have assisted the author, yet the composition itself is of more recent date.

69. *Chitambara Coravanchi.* No. 119, C. M. 120.

This is a composition of various metres adapted for singing, and may, so to speak, be termed an opera: founded on the tale so delightful to *Saivas*, of the transformation of *Vishnu* into the form of *Mohini.* In this work *Siva* is identified with the image at *Chitambaram*, usually styled *Sabapathi*, or lord of the assembly. *Mohini* is represented as secretly pre-possessed in his favor; and on meeting with a *Curatti* or fortune telling gipsy in the woods, has her fortune told, and receives a description of *Siva* as seated on his vehicle, surrounded by attendants, &c. The work is a fragment, old, and damaged. It is entered in the Des. Cat., Vol. 1, p. 204, Art. 4.

70 *Pattanattu pillai Tamil pádal.* No. 194, C. M. 177.

This book, in its present state, is a curious assemblage of subjects. There are some leaves containing merely a table of bazar weights and measures. Others contain portions of poems in very different metres. There are some portions which from the title, I conjecture may be the proper contents, that contain *Nindāstuti*, or ironical praise of the *Hindu* so called deities. A variety of *pauranical* incidents are taken up, slightly *parodied*, ridiculed, and turned into mock praise. And it must be admitted that modern *Hindu* mythology, especially in the Peninsula, offers such incidents in copious abundance. An entry occurs in Des. Cat., Vol. 1, p. 227, Art. 47.

71. *Cumb'hakona Virabhadra Tambirān parani.* No. 147, C. M. 91.

In the title this work is ascribed to *Otta Cuttan* the truth of which ascription admits of doubt. In the introductory portion there is eulogy of various names of deities chiefly of the *Saiva* description. The subjects of the work are principally two. The first is the destruction of the *Samanār*, at Madura, by means of *Sampantar*, which is herein produced, differing, not in incidents, but words from the account in the *Madura* local legend. The second subject is the destruction of the sacrifice of *Dacsha* by *Vira Bhadra*, the angry form of *Siva.* This is told at length. There is it seems at *Cumbhakonam* a fane dedicated to *Vira Bhadra*, and hence the praise directed to that form, because of the two leading incidents of destructive character which are narrated.

Note.—The MS. is complete, and in good preservation. An entry occurs in Des. Cat., Vol. 1, p. 204, Art. 22.

72. *Vira Bhadra Tambiran keyfeyut.* No. 245, C. M. 92.

The chief purport of this MS. is the detail of the names, the privileges, and places of sepulture of a line of chief ascetics styled *Tambiran*; belonging to the aforesaid fane of *Vira Bhadra* at *Cumbhakonam*. The origin of the monasterium of this class of *Vira Saivas* is dated in the time of the *Nayaks*, that is, I presume, of the Viceroy's from *Vijayanagaram*, who afterwards became sovereign princes. The names of twelve of those chiefs, or *Tambirans*, is given. It is to be observed that they do not burn, but bury their dead.

NOTE.—This book is in good preservation; the close leaves a doubt whether it be finished or not.

An entry occurs in Des. Cat., Vol. 1, p. 214, Art. 23.

73. *Tondamandalam, Cholamandalam, Pāndyamandalam rājākal keyfeyut*. No. 241, C. M. 66.

This is a large book composed for Col. Mackenzie by *Veda nayak*, who is now pretty generally known as the Christian poet of Tanjore. He is the author of some useful works; and of this book, and the *Chola purvica charitra*, bearing somewhat of an historical character. In this book there are statements concerning the *Pandya* and *Chola* kingdoms, and the *Tondamandalam* or region bounded on the South by the *Pálār*, North by *Cālahasti* and range of mountains, East by the Sea, and West by the ghauts. The whole of the statements are too much tinctured by the author's personal sentiments and opinions; and by adoption of sentiments received from Europeans: as for example that the Brahmans originally came from Egypt. In some cases his conjectures, and hypotheses are very bold. He asserts for instance, that the origin of the great *Saiva* fane at Madura was none other than a *lingam* placed over the ashes of a deceased king; according to modern ordinary custom, as regards deceased *Saivas* in general. A sort of fictitious importance was given to the book from one of its statements having been brought into special discussion. This may be seen in the *M. Journal of Literature and Science*, Vol. 6, Art. 12, pp. 144-146, to which a reference only is all that is now requisite.

The most valuable portion of the document, as I judge, is the account of *Kullottunga Cholan*, and of his illegitimate son *Adondai*, the founder of the *Tonda* kingdom, by conquest from the *Puralālar*. At Tanjore the author was favorably situated to gather up traditions concerning the parentage of *Adondai*, and consequent matters. The events of the war however, with the *Curumbar*, are better gathered from other Manuscripts of the collection.

The conquest of *Tondamandalam* led on to the invasion by *Kulottunga Cholan* of the *Calinga* country, or *Telingana*: an event of great consequence; and bearing on which there is a wide, and varied range of evidence.

The MS. when examined was fresh, slightly injured by insects at the beginning. It is entered in the Des. Cat., Vol. 1, p. 183.

74. *Periya Purānam*, the great legend. No. 13, C. M. 20.

The subject of this book is an account of sixty-three specially distinguished devotees of *Siva*; whose leading actions, procuring them such notice, are detailed. This copy contains verse only, without any prose commentary. It is complete, and in very good order.

Another copy, No. 14, C. M. 21.

This Manuscript contains the original verse, with a brief prose comment, or interpretation. It comes down to the end of the twenty-third of the aforesaid votaries. The remainder is intimated to be contained in another book, for which I have searched the collection, but without finding it. As far as this MS. proceeds it is without defect: one leaf is a little injured by insects; the remainder in good order.

In a MS. book of the collection there is a paper containing an Abstract in Tamil of the contents of this *Puranam*: and I refer to the notice of that book, in a following page, for an indication as to the general nature of the contents, which in the leading points are the same in all three copies.

Note.—These two palm leaf copies, with the paper Manuscript, are entered in the Des. Cat., Vol. 1, p. 167, Art. 14. As only three copies are mentioned, I infer that no sequel to No. 14 was at any time in the collection.

b—Manuscript Books.

1. *Manuscript Book. No.* 8. *C.M.* 22 *and* 63.

Section 1st. *Periya purana*, or the great legend.

This Manuscript is an abstract of the large work, on palm leaves, and contains brief notices of the following votaries of *Siva*.

1. *Manu-neri Cholan*, the king who put his son to death, for running his car over a calf, in the street of *Tiru-varur*.

2. *Sundara-murti*, son of the *Sadaiyanar*, who for chanting in honour of *Siva*, at *Tiru-navalur*, was taken to *Cailasa*, the paradise of *Siva*.

3. Three thousand *Brahmans*, doing homage to *Siva*, were allowed to reside in the *Tili* wilderness at *Chitambaram*.

4. *Tiru-nila cand'ha*, a potter, and his wife, by giving food to devotees of *Siva* acquired beatification.

5. *Pugerzh*, a merchant, and an inhabitant of *Caveripum-patnam*, for giving food to devotees of *Siva*, was beatified.

6. *Iliyàn cudimaran*, an inhabitant of the town called *Ilasai*, a devotee of *Siva*, had his devotedness tried by reducing his family to distress, and afterwards received tokens of favor.

7. *Meporul-nāyanar*, a king, or chief of the *Lada* country, long waged war, unsuccessfully, with a *Bauddha-raja*: at length he took advice from *Saiva* votaries; and at their suggestion, disguised himself as a *Saiva* ascetic, and with a *Tambira*, went to the palace of the *Bauddha* king, with a book in his hand. The king came out to meet him, and asked him what

he wanted, to which the reply was, that he came to teach him the contents of the book; and that if allowed to enter inside the palace, he would do so. Leave was granted; and, putting the book into the hands of the king, he told him to read; while the latter was doing so, the disguised chief took out a knife, and cut the king's throat. An alarm arose in the palace, and the *Lada* chief prevailed on the warder of the palace to allow the *Tambiran* to escape out of the bounds of the country, before he should lose his own life. The god is represented as being pleased at this affair; and, appearing on his bullock vehicle, gave tokens of favor, and beatitude to the said *Meporal-nāyanar*.

8. *Viral-minda-kandan*, of *Chengananur*, occupied himself in reproving such worshippers as came in a dirty, or unclean state to do homage; and in consequence he received from *Siva* favor and beatification.

9. *Amar-neti-nāyanār*, a *Vaisya* (merchant) inhabitant of *Parziyarai*, was accustomed to give presents of small cloths, a part of the dress of *Tumbirans*, or ascetics. One day the god to try him, came disguised as a *Tambiran*, and asked for a cloth, which was given. The god put it down, asked the merchant to take care of it, and said he was going to perform *pujai* and would return. On coming back and asking for the cloth, it was not to be found; whereupon the ascetic showed another, and asked for one like that, which was promised: but this cloth, on trial, proved so heavy, that all the goods in the merchant's shop could not weigh it down. At length himself, his wife, and children, all were put into the scale; and then the god was pleased, and showed him favor.

10. *Eribakta-nāyanar*, an inhabitant of *Cariyur*, vowed to slay any who were traitors to *Siva*. One *Sivacámiyandar* was accustomed every day to gather flowers, and then put them into a roll, covered with cocoanut tree leaves, and carry them to the fane. An elephant going to a river, one day mistook this green bundle for food, and seized it as such. *Eri-bakta* hearing of this act of treachery, in pursuance of his vow, slew the elephant. The god disapproved the slaying of an ignorant elephant, and restored it to life. At the same time he gave beatitude to *Eri-bakta* for his zeal.

11. *Yénādi-nāyanar* of the *Irza* tribe lived in *Yeyinur*, in the *Chola*-country. He taught the art of fencing to all who came to learn; and when he saw any one wearing *Vib'huti*, or sacred ashes, he always paid to him homage. An opponent in the fencing art, in consequence of a dispute about their skill, came daily and contested with *Yenādi*, but was always worsted. At length having recourse to stratagem, he put *vib'huti* on his forehead. *Yenādi*, seeing this mark, determined that it would be better to sacrifice his own life than to contend with such a one; and when he saw his adversary's sword ready to strike he stretched out his neck, and received a deep wound of which he died. The god was pleased at this act, and gave tokens of favor.

12. *Kannapar*, a *védan* (forester) of *Udupur*, was a devotee of *Siva*. In the mistaken exercise of his devoteeism, he plucked flowers and leaves, and put them first on his own head in order to carry them for an offering; remains of savory flesh-meat of which he had partaken, he put into a plate, or cup of leaves, and carried this in his hand; and when, in performing the homage, he was removing the flowers, *etcetera* of the former day, he pushed them aside with his feet which had shoes on them, and for cleansing the image made use, instead of water, of his own spittle; he afterwards offered the flesh-meat which the god eat up, and then to try the zeal of the votary, appeared as if wounded on one eye. *Kannapar* seeing this wound plucked out one of his own eyes; and the god being satisfied returned him his eye, and gave him beatification.

Remark.—These few specimens may perhaps suffice to give an idea of the contents of this "great puranam." I have however looked over the whole; but have found nothing of more consequence; except the proceedings of *Sampantar* in the impaling of the *Samunas*, and the beatification of the wife of *Kuna Pāndiya*, for leaving the *Jaina* credence, and building a *Saiva* fane at Madura; the origin probably of that mode of worship there; for it is clear that before the time of *Mānica vāsacar*, the *Saiva* credence was not rooted in the south of the Peninsula of India.

Section 2nd. *Chola purva patayam.*

This is an incomplete copy, on paper, of the palm leaf Manuscript noted at the commencement of my second report. It is simply a copy: and comes down to a portion of the proceedings of *Samaiya Muthaliyar*. The remainder has the appearance of having been lost: through injury done to the book, by want of good binding. As regards this point the book is in bad order, but the first section being recopied, and the other existing in better form, the preservation of this document ceases to be matter of consequence.

2. Manuscript book. No. 7, C. M. 761.

Section 1. Account of *Pulicat.*

This is a very roughly written paper, which states that the country was formerly a wilderness, and was brought into order by one termed *Iresi*. It mentions the landing of the Hollanders or Dutch: their forming a settlement; their trade; their war with the Portuguese; and conquest of the place by the English. Some details are then added concerning the fishermen, who are numerous there; and the kinds of fish which they take. Some account of different kinds of residents is superadded.

Section 2nd. Account of *Tiru-palaivanam*, *Pomari* and *Gommadi-pudi*, villages in the district of *Madurantacam.*

In this section a few historical references to the *Chola* rule occur; though it chiefly relates to fanes, and their allowances. Mention of a *Jaina* fane occurs. In consequence of the extreme carelessness of the writing I had a copy made; though it is but of minor consequence.

Section 3. Actions of former *rājas* of the *Pandya, Chola,* and *Tonda* kingdoms.

In this section there is given an account of the old Madura kingdom; of the Chola kingdom, and the formation of the *Tonda* principality.

The style of language shows it to be the composition of a Christian. It ascribes the formation of the Madura kingdom to a Colonist; maintains the actual marriage of Arjuna with *Alli Arasani*, daughter of the king. The large *Saiva* temple there is stated to have originated in the circumstance of a stone emblem of *Siva* having been placed over the ashes of an early king, according to modern *Saiva* custom; and this symbol it declares to have been subsequently worshipped as a god.

The formation of the Chola kingdom is ascribed to one *Nalle.* The chief portion of that account is the narrative of the birth of *Adondai*, the illegitimate son of *Koluttunga-Chola;* and then follows some particulars of the formation of the *Tonda-mandalam.*

The contents closely harmonize with those of palm leaf MS. No. 241, C. M. 66, entitled *Tonda-mandalam, Chola-mandalam, Panda-mandalam, Kyfeyut*; and though that book is out of my hands, while writing this, yet I pronounce this section a copy of that one. It is a document that has been the subject of some discussion: and I may refer to the notice of the said MS., just before given.

This section is well written, on good paper, and in perfect preservation.

Section 4. Remarks on the limits of the *Tonda-mandalam.* Merely two pages of writing, the subject of which has repeatedly occurred.

Section 5. Account of the fane of *Kodi-mudi* in the *Tonda-mandalam.*

Merely a local legend commencing with the tale of a quarrel between *Vayu* and *Adisesha*, of frequent recurrence, and giving a fabulous tissue of invention down through the four *Yugas*, or ages.

A little damaged, but of no consequence.

Section 6. Account of kings of the *Cali-yuga.*

One page of names, beginning with the son of Abimanyu, and coming downwards, without coherence through the *Rayer* dynasty. I see on the page a pencilled word written by me some years ago—"anachronical;" which on re-perusal seems quite enough. It is worthless.

General Remark.—The whole contents of this book have now been examined: Section 3 being the only document of value, and that a duplicate of a manuscript; the facts stated in which are of very dubious authenticity. The book is in very tolerable preservation.

3. Manuscript book. No. 10, C. M. 764.

Section 1. Account of the fane of *Chacra-puram* in the *Chetapet* district.

Reference to the sacrifice made by Brahma at Conjeveram, and the birth of the *Varada Raja;* the form of *Vishnu* worshipped there. Matters relating to that place, with an especial notice of Mahomedan inter-

ference. The fane in question was built in a place formerly a wilderness; after it had been cleared. The whole is of the slightest possible value.

Section 2. Account of the fane at *Singhapuram*, in the same district.

A fane of *Rangha-nayaca*, a form of *Vishnu*. It refers to the combat of *Durga* with the *Asuras*, and trampling on the head of one of them: and there is a little other inane legendary matter. An image was found in a cavern, and a king or chief had a fane, and shrine, built for its accommodation.

Section 3. The *mahatmyam* (or legend) of *Tirunamalai* (or *Trinomali.*)

Inquiry by *Marcandeya rishi*, and reply; represented as given by *Siva's* vehicle *Nandi:* occasion is taken to relate the origin of the *Trimurti*, according to the *Saiva* system. The work of Brahma is creation; and, especially as effected by *Dacsha*, it is narrated. The origin of the celestials and others from *Casyapa.* Subsequently occurs the dispute for pre-eminence between *Brahma* and *Vishnu;* and the ordinary legend of the image at *Arnáchalam*, or Trinomali. The matter is taken from the *Trinomali st'hala purānam*, heretofore abstracted.

Section 4. Legend of *Kilur* or *Kirzaiyur* in the district of *Tirucovilur.*

The statement in this section is vague, and entirely legendary; being evidently based on mere invention.

Section 5. Account of *Tirucovilur*, in the district of the same name.

Account of the fane of *Trivicrama.* The legend of *Vishnu* in the *vāmana avatāra:* applied to localities of this neighbourhood.

Account of the fane of *Srinivasa Svāmi.*

A legend founded on the fable of *Siva* going about begging, and being entertained in the house of a Brahman. It is of frequent occurrence.

Section 6. Account of the *Saiva* fane of *Arakanda*, in the *Tirucovilur* district.

Legendary statements of penance performed by different gods, and goddesses, in the four ages; receiving what they wished. Some tales of the five *Pāndavas*, and of a cave in which they are said to have cooked their food. By way of the same cave they are stated to have gone to *Ramèsura.* [There is no limit to *Brahmanical* invention.]

Section 7. *Vallāla rāya-cherita*, or story of a *Vallāla* king.

This is a narrative, in two parts, relating to the *Vallāla* prince, who became a convert from the *Jaina* to the *Saiva* system. The first represents him as holding discourse with *Saivas*, being himself a *Jaina;* and the second describes him as a *Saiva* proselyte. The whole is written in *dvi-pada* metre, and is to be regarded as an *exparte* and sectarial document, drawn up with a favorable view to the *Saiva* system. The mere fact of such a change may be historical:* all the rest may be taken for as much as it is worth.

* See translation of the Congu-desa-rajakal.

General Remark.—Except the first section, and a small part of the others the contents of this book were found to be written with ink greatly faded, and on perishable paper, already injured. These things indicated restoration, omitting only the first section. The restored matter is however really of but little value. The last section might merit translation in reference only to modes of credence.

4. Manuscript book. No. 13, C. M. 767.

Section 1. Account of *Malla-raya*, and of *Annama-deva-rayar*, who came from *Vijayanagaram*, and settled at Arcot.

The account herein given appears to be for the greater part traditional. It narrates the visit of the wife or queen of *Deva-rayer* to Conjeveram, and some immunities procured by her influence. Of a shrine, in question, nothing now remains but the neglected image. The *Malla* tribe of athletics came from the Vijayanagaram country, and settled in and near, Conjeveram. *Malla*, one so called, distinguished himself in combat, single handed, with a tiger. The new inhabitants did not always accord with the older residents. With these outlines details are connected of moderate interest and importance; as to the filling up, which all matters of history require.

Section 2. Account of *Vamanātha-puram*, or the old *Mailapur* (St. Thomé.)

Anciently this town was wholly inhabited by *Jainas*, who had a fane with an image of *Nemi* or *Alli-Tirt'hacara*. One of these sages had a dream in which he was informed that, within a few days, the town would be overwhelmed by the sea. The image was removed further inland; and three days after the old town was swallowed by the sea. The *Jainas* appear afterwards to have had fanes, with many images in each, in a town which was called *Mailamánagara*. Another night vision announced the submerging also of this town, within three days, connected with a command to remove the image further inland. This command was obeyed. At a later period Brahmans came from the western *Chola* country; and, by superior skill in astrological and astronomical calculations, with their knowledge of the *At'harvana-veda* (or arts of magic) they succeeded in turning the people from the *Jaina* credence. The image was taken away by some of its votaries towards the west, as far as *Chitambur*. The paper adds that there is a traditionary statement current, in reference to the whole coast from *Mailapur* to *Mavalaiveram* (or from St. Thomé to the seven Pagodas) as to extensive ruins of a town, or towns, buried beneath the sea, and partially visible, in sailing over the site.

Note.—This paper is deserving of some special attention. Its defect is that it rests only on tradition.

Section 3. A list of *Jaina* books, in the monasterium at *Chitambur*.

This list of Sanscrit and Tamil books does not require any fuller specification.

Section 4. Account of the derivation of the *Saiva*, *Bauddha*, and *Vaishnava* systems, from the *Samuna*, or *Jaina* mode of credence.

This brief section contains simply an assertion that the *Saiva* mode of credence, and the *Mādhava* class of *Vaishnavas* were derived from the *Jainas*. As an assertion it may be weighed; but it does not appear to be supported by evidence; and I suppose was acquired from conversation with modern *Jainas*. There is added a mention of a few books, and their authors; usually considered to have been composed by them. Among them I observe the *Ullamadaiyan* ascribed to *Ullamadaiya cavesvara*.

Section 5 and 6. Account of the succession of ancient and famous *Jaina* sages.

In these sections there is a list of *Tirt'hacaras* and others, inclusive of poets, and other authors, and persons who filled the office of religious instructors. The document is of some value, in stating the *Jaina* view of the subject. It gives by inference a very recent origin to the *Cali-yuga:* that is about 400 years antecedent to the Christian era. The list of authors must be received with circumspection, in as much as it ascribes the *Calingatu Parani* to a *Jaina* poet; which from its strongly *Saiva* character, I should think could not possibly be the case. Being copied, the whole section can at any time be made matter of reference.

Section 7. Representation of the *Jainas* respecting their sacred buildings, &c.

In this paper it is stated that there are many *Jaina* fanes in the Carnatic, which are in ruins, or gone to decay; and some account is given of the various molestations suffered by the *Jainas* from their neighbours. In particular, it is mentioned, that *Madhangan*, a ruler of *Chenji*, threw down, or distroyed many of their edifices, and decapitated great numbers of the *Jainas*. The paper closes with a request to the Surveyor General of India (Colonel Mackenzie) to rebuild, and repair the decayed, or ruined temples.

Section 8. Account by *Tiru-vakari*, in the *Varzutavur* district, of a remarkable image, and of *Vacra* a *racshasa*.

This title I collect from the paper containing the section heading in the book. It is a wildly legendary statement. There is a very large stone image, in the human form, in a recumbent posture. The account of its origin is, that it was once a tree, and that a sage passing by who was hungry, being disappointed in finding no fruit, doomed it to become stone. In the same neighbourhood a *rācshasa* termed *Vacra* built a residence: and certain streams, that now flow with a reddish colored water, are said to contain his blood, after he was killed.

Remark is superfluous; except that the image is probably one of those gigantic ones, met with occasionally in different parts of India.

Section 9. Boundaries of the *Chera*, *Chola*, *Pandya*, and *Tonda* countries.

A verse relative to each. This subject has often occurred.

Section 10. Account of the origin of the fane of *Kudimalur*, in the *Caveri pakam* district; and of ancient rulers.

The formation of the building is ascribed originally to the *Curumbars*; and some fluctuations of power, inclusive of the rule of one of the *Malla* tribe, and of the Mahomedans, are stated.

The paper has a measure of local historical value.

Section 11. Account of the rulers of *Candi* in Ceylon.

A reference to *Rāvana*, and an inundation after his time, which destroyed all his towns, &c.; it is then stated that the *Pandyan* kings formed a settlement on Ceylon. Next follows the ordinary legend of a lion carrying off the king's daughter, and having offspring, afterwards crowned king of Ceylon: the lion having been previously hunted, and killed. The legend is accommodated to the name *Singhala-desam*, (Singham being a lion) and the tale merely allegorical. It occurs in almost all printed accounts of Ceylon.

Section 12. List of *Jaina* fanes and books received from the hierophant at *Chitambúr* in the Jaghire. This is merely a list, quite meager, and uninteresting.

General Remark.—The paleness of the ink with which this book was written pointed it out for restoration; the last section being excepted. All the contents are traditionary; but from them something may be gained. The paper on the town of *Vāmanatha-puram*, or ancient *Mailapur*, is the most interesting. It contains the statement which a friend asked me to look for, having heard it from *Appavoo*, the servant of Col. Mackenzie, who got together, the contents of this book. The statement in question is that the *Brahmans* overcame the *Jainas* by superior skill in astronomical calculations. It is given however with less of fact and circumstance, than I expected; and is in part similar to a statement in other books, that the Brahmans overcame the *Jainas* by magical arts and incantations: *Saiva* documents would rather seem to indicate the free use of the secular arm.

5. Manuscript book. No. 21, C.M. 219.

Section 1. *Agastya Vyacāranam*, a grammar by *Agastya*.

This is a work on Tamil grammar with the name of *Agastya* prefixed; the genuineness of which I question. Agastya's work on grammar is generally considered to be now lost. This production is divided into four parts, 1. on letters, 2. on words, 3. on the union of words, 4. on government, or syntax. The fifth part, on prosody or versification is wanting.

The document breaks off abruptly, and by consequence remains incomplete.

Remark.—It fills the greater half of a thin folio on demy Europe paper, and remains in good preservation. I wish more at leisure to give it deliberate attention.

Section 2. *Desa-nirnayam*—or geography.

There are a few geographical boundaries stated; but the work is rather *chronological* containing the names and eras of *Ballala* kings and *Rayers*. A mention of the *Chola-desa*, and details of Mahomedan rulers. A list of the *mantris* or Hindu ministers of state, under the Golconda rulers, is given. A very brief mention is made, in general terms, of the boundaries of the *Carnātaca*, *Pāndya*, and *Chola* kingdoms; with some geographical matters following. At the close there is mention of some royal donations to different fanes.

Remark.—The binding is a little loose; but the included matters are in good preservation.

6. Manuscript Book. No. 9, C. M. 63 and 195.

1. *Agastya-njānam*, the wisdom of *Agastya*. This is a complete copy of the hundred stanzas which form this poem. It demands no further notice at present: a palm leaf copy having been before adverted to.

Section 2. *Agastya Sargam.*

This section contains a copy of fourteen stanzas from the section of the *Vriddhachala-puranam*, entitled as above: respecting which it may suffice to refer to the abstract of that *puranam* already given.

Section 3. *Varuna Kulatipa.*

A poem by the said person having reference entirely to *Manmata* and *Reti.* According to a native explanation in English appended to the above title, it ought to contain "*morals*" (or lessons) " on the good conduct of the people." It is however a vapid, an inane, and incomplete production.

Section 4. *Chola-desa-purvica charitra.*

This production contains the hypothetical opinions of *Veda Nayak*, a servant of Colonel Mackenzie; and states his replies to objections started by the Colonel, against his system; which replies are not always satisfactory. It was once my intention to notice this document fully, because of the consequence ascribed to it by Professor Wilson. But perhaps the best treatment would be translation, and printing in some one of the periodicals of the day. The doing so with a few brief notes, would at once adjust its value; which, for my own part, I do not highly estimate.

Remark.—This book is in unusually good preservation, and will long last for reference, if need be.

7. Manuscript Book. No. 14, C. M. 907.

The two first sections in this book are in the Telugu language.

Section 3. Account of the different tribes of *Malayalam* Brahmans.

Section 4. List of people of different tribes in the *Malayalam* country.

These two papers are connected. The first gives details concerning

the different tribes of Brahmans and of tribes only a little inferior; the offspring of Brahmans and the higher castes. Most of these distinctions have been before fully abstracted, or attended to, from preceding documents. In the other section servile tribes are enumerated.

Not less than two hundred distinctions of tribes, and names, are specified.

8. Manuscript Book. No. 60, C. M.

Ancient inscriptions in the *Malayalam* country.

One or two relate merely to the building of a fane, by the sons of a Brahman. One follows, which dates the reign of *Vara-Kara Pandiyan* in Sal. Sac. 1377. (A. D. 1455.) Another is S. S. 1468, a gift by *Vara-guna Pandiyan* to the shrine of *Crishna.* A gift by *Adi-vira-Pandyan* has merely the 18th year of his reign. One inscription is dated in the 42d year of the *Collam* era, commemorating repairs of a fane by a private individual. Some details are given as to *Bhagavati,* a local goddess, with reference to a passage-boat, heretofore abstracted from another book. Another legend is contained as to blood drawn by whetting a sword on a stone; over which stone a shrine was afterwards built, and it was worshipped as divine. Notices of the *Congani,* who *immigrated* hither from *Concan* near *Goa.* Mention of donations by *Kula Sec'hara Perumal,* to a shrine of *Crishna.* Details of a local goddess, with lists of expenses at festivals. Some reference to Mar Thomas, who by sanction of *Cheruman Perumal,* taught religion. Then a reference to *Rama-raja,* and gifts received from the *Cochin-raja.*

A return to the reign of *Vara-guna Pandiyan,* dated in *Sal. Sac.* 1467. (A. D. 1545.) *Vira Paracrama Pandiyan* is placed in S. S. 1470, a gift of land was made by him. The name of *Sundara Pandiyan* also occurs. (From the dates I think these must be the illegitimate sons of the *Pandiyan ;* referred to in accounts of that period.)

Remark.—There appears to be nothing in this book of higher date than the middle of the 15th Century; and these dates are not apparently of consequence. If I could suppose that these *Pandiyans* were those of like names who figure in the history of the Madura kingdom, the case would be otherwise. The book is in tolerable preservation; and there is nothing claiming restoration.

9. Manuscript Book. No. 23, C. M. 195.

Siva jiryāna Sactiyar urai, a moral work.

The instructions given, are stated to be from *Siva* to *Nandi.* The poetical original is accompanied by a prose explanation termed *urai.* The subject is the *Tatva* system, delivered in Sanscrit; and translated into Tamil, by *Mekanda-devan* of *Venne-nellur.* The five elementary principles in the human body, their combinations and effects are stated. The mental faculties acquire strength, with the growth of the body, and decay as it decays.

Renunciation of all sensual affections, attachments, and earthly passions, renders the human nature divine. Future transmigrations derive their character, and degree, from the degree of merit, or demerit in a previous state of being. These are a few of the outlines of the production; which is not complete in this work. The paper is exceedingly good, the ink a little pale in some places, but quite legible.

10. Manuscript Book. No. 3, C. M. 757.

In this book there are genealogical accounts of five *Paliya-carers*, or local chieftains of the *Coimbatore* and *Dindigul* provinces; with a genealogical notice of the ancestors of a *Brahman*, Manager of a fane in that neighbourhood; and some topical notices of a few places thereabouts: but the book is here adverted to, on account of the first paper, which possesses to give an account of early aboriginal rulers at Pyney. The names appearing to be purely native, and not Sanscrit epithets. I am doubtful of the authenticity of the account, but think that it may be returned to, and investigated at leisure. Another section contains an account of the *Cuneivār*, a wild-tribe; named from living on *Cunrukal* (hills) who are of the class of mountaineers, already repeatedly adverted to. They dwell on the *Panri-mali*, and other hills, of the *Virupacsha* district. Their manners and customs very much resemble those of the other Travancore mountaineers, which have been heretofore stated. Their women are never allowed to wear white clothes; and one custom in reference to them is peculiar; which is that any woman guilty of adultery is said to be adjudged to be cast headlong from the top of a rock, and that the sentence has been repeatedly put in execution. The section giving an account of this people is in *Telugu*. The other contents of the book are in Tamil. It is in very good preservation, and on the points noted as meriting further attention, as well as in the details, concerning local chieftains, can at any time be referred to, as being likely to last uninjured for many years.

Manuscript Book. No. 1, C. M. 47.

Palani Puranam, the legend of Pyney.

From this very large book 13 sections were abstracted in my fourth report, and 5 others, down to section 18, in my fifth report.

Section 19th legend of *Siva giri* and *Sacta giri*. *Siva* and *Parvati* were transformed into two mountains. *Vyasa*, cautions *Suta rishi* not to tell the secret of these mountains. The birth of *Subrahmanya* is narrated. When *Sura-padma* the *racshasa* disturbed the gods, six sparks issued from the frontlet eye of *Siva;* these he gave in charge to *Ganga*. The six sparks became six children. They were nourished by six females, forming the six stars in the *Critica Nacshetra* (*Pleiades*). *Parvati* took these six children, and by holding them close together the bodies were united, the heads only remained distinct. (Hieroglyphic for a great bodily prowess, and superior intellectual faculties). When yet a child *Subrahmanya* went to *Ganda mātanam* hill near to *Pyney*. All the gods, *Brahma* included,

came to do him homage. *Subrahmanya* asked *Brahma*—'what is your business?'—'To create.' 'By what?' 'By the *Vedam*.' 'What is the womb, or birth, of the *Vedam?*' *Brahma* replied—'O'M.' 'What is the originating cause of O'M?' *Brahma* did not know. *Subrahmanya*, waxed wroth, kicked *Brahma* for his ignorance; and ordered him to be imprisoned. In the interim *Subrahmanya* took on himself the work of creating. *Vishnu* and *Indra* went to *Kailasa*, and represented to *Siva* that *Brahma* was suffering. *Siva* sent his vehicle *Nandi* to go and tell *Subrahmanya* to release *Brahma*. The young god frightened *Nandi*. *Siva* mounted his car, and went to *Subrahmanya*, who received him with all respect, but refused to release *Brahma*, charging him with pride, and changing the trisyllable O'M. At *Siva's* further intercession *Brahma* was released and asked pardon. *Siva* bade him go, and do his wonted business. *Siva* then fondled the child, and inquired if he knew the meaning of the mystic syllable. The other said it was too great a mystery to be told before the assembly. *Siva* bent down his ear, and the other spoke into it. *Siva* asked how he became acquainted with the matter; and, being satisfied in that particular, returned to *Kailasa*.

The speaker next proceeds to tell the meaning of *Siva-giri* and *Sacti-giri*. One day *Agastya* went to *Kailasa* when the *rishis* asked him concerning the form of *Agnesvara*, or *Siva* and *Sacti*. He meditated a short time, and then went to perform penance. *Siva* came and asked him what he wanted. He replied—'if you and *Parvati* become visible in the shape of hills, then the *rishis* and others will do homage, and obtain bliss.' *Siva* said near *Gandu-māta-giri* are two hills. They are our form. Let them be worshipped as such. He gave to *Agastya* two peaks from the hill *Kailasa*, who took them as far as *Cāsi;* and there, leaving them, came to the *Potaiya* mountain *(Courtallam)*. How those two peaks were brought alongside of *Ganda-mata-giri*, is the subject of the following Section.

Section 20. The manner in which *Siva-giri* and *Sacti-giri* came to *Tiruvaven-gudi.*

Idan-asura had been preceptor to *Padmasura* in teaching him the use of the bow. After the death of the *asuras* the former came and did penance at *Pyney;* and when *Agastya* was returning, as aforesaid, *Idan* paid him homage. *Agastya* directed him to go to the north, and bring the two mountain peaks hither. A long description follows of intermediate places, especially *tirt'has*, or bathing places. *Idan* went and took up the two peaks, in the *Cāvadi* fashion (yoke and pails) on his shoulders: but he forgot, or mistook the road, and came by another way: that is by way of *Calahasti* and *Tiru-mali*. He proceeded as far as *Pushpa-giri* (flower hill), and thenceforward did not know the way. *Subrahmanya*, in the guise of a hunter, met him. A mutual explanation took place, *Subrahmanya* gave him directions to go by way of *Tiruva-*

vānengudi. He went so far, when feeling faint, and being both hungry and thirsty, he put down the two mountain peaks, without going on to *Poteiya.* He scooped out a tank with his hands, and being refreshed by the water, was about to take up the two mountain peaks; but found he could not do so. They remained fast. Being angry he inquired who had lessened his strength, and he climbed up *Siva-giri* in order to see. At the top he saw *Subrahmanya* like a little child. He came near, and some discussion occurred. *Subrahmanya* told him the mountain was to stay there: if he thought otherwise he might take it away, if he could. The *Asura* became angry. A battle resulted, and *Subrahmanya* slew him. A snake had formed the ligatures of the *Cāvadi.* It went and told *Agastya* what had happened. The *asura's* wife who had accompanied him to prepare his food hearing a noise went up the mountain. On seeing the state of the case, she uttered lamentations, which are written, being what is termed *Mangala-pichi,* a prayer to consider the state of a wife. In reply to her plaint the *Asura* was re-animated, and rose up. He then enlarged in praises of the god, and on his own happiness in meeting with him: requesting to be allowed always to remain on that hill, and to do service. *Agastya* came and congratulated the *Asura* on the privilege which he had acquired, and then went away. But *Idambaren* remained and did service. [There is a building called *Idambara kovil* at Pyney.]

Section 21. A legend concerning *Agastya*—*Agastya* and other *rishis* were in a certain place together: when *Nareda* came; and in the course of conversation said that the Being who was the first cause of all things ought to be worshipped. The *rishis* thought *Agastya* to be first and chief. On which *Veda Vyasa* became angry, observing that *Nareda* spoke not of him, but of *Sarasvati. Agastya* asked if he meant to insult *Isvaren,* by whose aid he had compiled the *Vedas,* and being angry went away to *Potaiya* hill. The *rishis* wished to see what would occur between *Vyasa* a devotee of *Vishnu,* and *Agastya* a follower of *Siva. Agastya* did penance at *Durga-puri.* The story of the image there is this. A *Brahman* woman named *Indri,* and her husband named *Murkāli,* being without children, the woman reared an ichneumon. At length she had a child, and she one day left the animal in charge of it, while she went to draw water. A snake approached the child, which the *Kiri-pillai* killed, and then ran out to meet the child's mother; who seeing its mouth to be bloody thought it had killed her child, and killed it; but on coming in, and seeing the true state of the case, she was about to kill herself, by swallowing the venom ejected by the snake. *Isvari* appeared, and told her not to do so; adding that the ichneumon, in a former state, was her own mother, and the snake a wicked king, who had killed her father and was born a snake. *Isvari* told her not to be sorry, and in her sight entered an image. After some time both the husband and the wife died. The said image was afterwards called *Nagilesvarer.* The earth in the shape

of a cow, and the snake *Adhi-seshan* came and worshipped it. Hence it came to be called *Nāgilesvara* of gladness. *Agastya* worshipped there five days; and was then told to go and do homage before another image.

Subsequently *Subrahmanya* taught *Agastya* the Tamil language; and a detail is given as to the *Sanscrit* letters retained, and those rejected. *Agastya* returned to *Potaiya*, and there composed the first Tamil Grammar.

[A disciple of *Agastya* composed the *Tolcapiyam*, which *Pavanandi* reduced by abbreviation to the *Nannul.*]

Section 22. Legends of the *Tir'thas*, or bathing pools.

The names, and situations, of the various pools are given; together with a statement as usual in *St'hala-purānas* of the particular merit and connected reward relative to each one of them; especially the *Brahma tirt'ha.*

This latter subject is illustrated by a tale. A Brahman died; and his son named *Punya murti* resolved to take his father's bones to *Casi* (Benares.) On his way he came to the sacred banks of the *Vaigai* river at Madura; and there performed certain ceremonies. Going thence to the *Congu* country, in order to see the *Caveri*-river, he met, by the way, a *Brahman* who advised him not to go to *Casi:* for if his father's bones could be turned into flowers it would suffice; and then his father's soul would attain beatitude. The *Brahman* proceeded to state that there was a place where this change might be effected; and narrated the story of a Brahman who had associated himself with those who robbed and plundered travellers, when passing through the *Palavanam* or forest. This robber named *Piriyan* died, and his body remained exposed in the forest, being devoured by jackalls, dogs, and vultures. An eagle took up one of the leg bones, and while flying with it through the air, owing to its weight let it drop into the *Brahma tirt'ha* near to *Siva-giri.* The bird then stooped in order to catch the bone, which last became suddenly changed into flowers; and from the mere circumstance of the bone having touched the sacred water, the soul of the robber, which had gone to *Yama's* hell, was released and obtained beatitude: while the eagle, from its having touched the sacred water with its beak, or talons, suddenly became changed into a divine form, and obtained beatification.

The Brahman proceeded to relate the story of another robber, whose bad dispositions and conduct are described, and who even went so far as to steal the jewels with which the idol *Subrahmanya* was especially decorated on the night of Siva. Being taken it was thought advisable not to kill him with any weapon; but being tied hand and foot, he was cast into the *Brahma-tirt'ha,* on the presumption that he would there be drowned; but he succeeded in disentangling himself, and when the people were gone away, he came out and went into another district or country. Being unchanged in character, he there continued his predatory proceedings; and in course of time dying, he re-

ceived beatitude, by virtue of his compulsory bathing in the pool aforesaid. 'The conclusion from these two tales,' continued the Brahman 'is, that since those two wicked ones received such benefit from the *Brahma-tirt'ha*, its efficacy exceeds the power of human-description.' The young man *Punya-murti* accordingly carried his father's bones thither, and put them into the pool; and they immediately became blue lotus flowers. The young man was astonished; and the soul of the *Brahman*—who when alive had performed many austerities—obtained beatitude.

The names and situations of other pools, with their efficacy and the reward for bathing in them, are specified. Legend of an image. *Parvati* once came to *Siva-giri*, and told *Vāyu* (god of wind) to go and bring a small image from *Cailasa*, which was promptly done. She then paid it homage. *Siva* came, in the form of an old man, with a staff, and asked for food, which she set before him. He then resumed his own form, and asked what gift was wanted. *Parvati* requested that all *Brahmans* might always have plenty of good food; the boon was accorded.

Next a *Siddhar* (magician) came. A tale is told of his quarrel with another *Siddhar*. *Nareda* being present directed them both to exhibit their skill. One changed himself into a fish, and the other one changed himself into a heron. They were afterwards reconciled. Two of the pools hence derived their names; one that of the fish; the other one that of the heron.

Transition to the narrative of a *Cheran*, the subject of the following and final section.

Section 23. Legend of a *Chera-kôn* (or king.)

There was a *Chera*-king whose head only bowed to *Siva*, whose eye only looked on the god of *Chitambaram*, whose arm was only employed in testifying homage to *Siva*, whose feet only walked round the walls of his temple; who wore no other jewels than the beads consecrated to *Siva*. This king went to *Chitambaram* (Chillambaram.) He had an interview with the *Chola* king; and with him visited the *Saiva* temples of the country. They then proceeded together and met the *Pandiyan* king. The three then went together to *Pyney;* where three Brahmans gave them an account of the bathing places. The *Chera* caused an image to be put up in his own name. A formless voice was heard declaring that the god *Subrahmanya* resided there. Afterwards the said god appeared with a staff; and the *Cheran* begged leave to build a temple to him: permission being accorded the god disappeared. *Visvacarma* became manifest; and was directed to build a temple, which he did, representing the appearance of the god with a staff. The temple was very beautiful. The god was represented standing with a staff in his hand (in other places, *sitting*.) Afterwards the other gods *Vishnu*, *Indra*, &c. came and worshipped there. The *Cheraman* appointed, to these gods, various ornaments, and their praises are repeated. The *Cheran* is then represented, as enumerating head, eyes, hands, feet, &c. declaring that they are not truly such, unless

employed in doing homage to the god; that many thousand eyes were not sufficient to see him, nor a thousand tongues enough to praise him; adding the insufficiency of two eyes and one tongue. Finally he is made to declare that he would not continue to reign; but would abide at that place in order to serve the god.

The three kings afterwards went about the hill of *Siva-giri*, in order to see its other wonders, as before stated; and by this means a recapitulation is contrived, briefly repeating over preceding tales in the substance, as if narrated to the three kings. The *Chola* and *Pandya* kings returned to their own homes. The *Cheran* remained for some time, ruling over seven worlds; and in the end went to *Cailasa*.

Then follows the declaration that such as read over and examine the Pyney *St'hala purna* will receive benefit, benediction, &c. The name of the author poet is not given. The book closes as usual with salutations to the sun, to the clouds, and to kings.

REMARK.—I have been a little particular in this analysis; chiefly in consequence of the notice given by their local *puranam*, of the immigration of colonies from the north, and partly for the sake of the local details, I think it is shown that the *Chera* and *Congu-desas* were distinct; for if the *Caveri* river was in the *Congu-nad*, then *Congu* could not be the same with the *Chera-nad*, or Malayalam country.

The whole of the TAMIL manuscripts whether on palm-leaves, or on paper, existing in the Mackenzie Collection, when entrusted to me (in 1837-39) have thus in a consecutive series of papers been examined, analysed, and abstracted.

VII.—*Meteorological Observations at Madras.*

[The long interruption in the publication of the Journal has occasioned a hiatus in the series of Meteorological observations formerly introduced into each No. which Mr. Taylor, before his departure to England for the recovery of his health, kindly undertook to supply in the following paper. Henceforward they will appear regularly in succeeding Nos.]

The Meteorological observations made at Madras since the year 1840, (when they were last published in these volumes,) have been extended to every hour of the day and night, and have moreover been rendered more exact than heretofore by the establishment of an office immediately directed to the purpose, and by the supply of standard instruments of all descriptions, including an Osler's self-acting Anemometer. The details of the first five years of these observations have already been published, forming a very thick quarto

volume, and the remaining portion, to the end of 1847, are now being prepared for the press: under these circumstances and to meet the wants of the Meteorologist who has not time to consult the *details* of observations, I propose here to furnish *results only* for the period now in arrears, leaving it open to further consideration and discussion—as to what extent the Meteorological results for the future shall be given.

With regard to the Barometer, the observations which lay most claim to attention, are, without doubt, those made at the hours of maximum and minimum pressure. On consulting the hourly observations, the instances are comparatively so few in which 9h. 41m. and 3h. 41m. both A. M. and P. M. do not respectively represent these times, that no appreciable error will be committed in their adoption, accordingly the results given in Table I. which now follow, may be considered to represent the indications of the Barometer at its superior maximum and superior minimum respectively; the differences between these indications—the "Major diurnal Range,"—exhibit a uniformity in the several months which is at once interesting and striking; whereas the annual range as well as the time at which the maximum and minimum occurs, is, as might be expected to some extent variable—taking the mean of the A. M. and P. M. observations for each month we get

Mean Indications of the Barometer at Madras for each Month at Temperature of 32° *Fahrenheit.*

	1841	1842	1843	1844	1845	1846	1847	Mean.
	Inches	Inches.	Inches	Inches	Inches	Inches	Inches	
January.......	29·975	30·003	29·989	30·004	30·020	30·073	29.981	30·006
February.....	30·005	29·975	·970	29·988	29·971	30·018	.958	29·984
March	29·880	·859	·888	·908	·925	29·918	.926	·901
April..	·843	·795	·861	·803	·809	·840	.828	·826
May	·725	·704	·688	·690	·704	·751	.732	·713
June.........	·687	·658	·702	·663	·698	·709	.683	.686
July......	·694	·690	·702	·717	·716	·723	.700	·706
August.	·772	·722	·754	·726	·736	·744	.742	·742
September.....	·743	·761	·783	·787	·822	·770	.744	·773
October........	·869	·870	·866	·867	·849	·783	.851	·851
November......	·911	·945	·926	·965	·982	·918	.934	·940
December......	·920	30·014	30·004	·926	·967	·966	.929	·961
Mean	29·835	29·833	29·844	29·837	29·850	29·851	29·834	29·841

Moreover I have compared each monthly mean with that corresponding to each hour, whence the deviations of the Barometer—from its mean state at each hour of the day being known, we can

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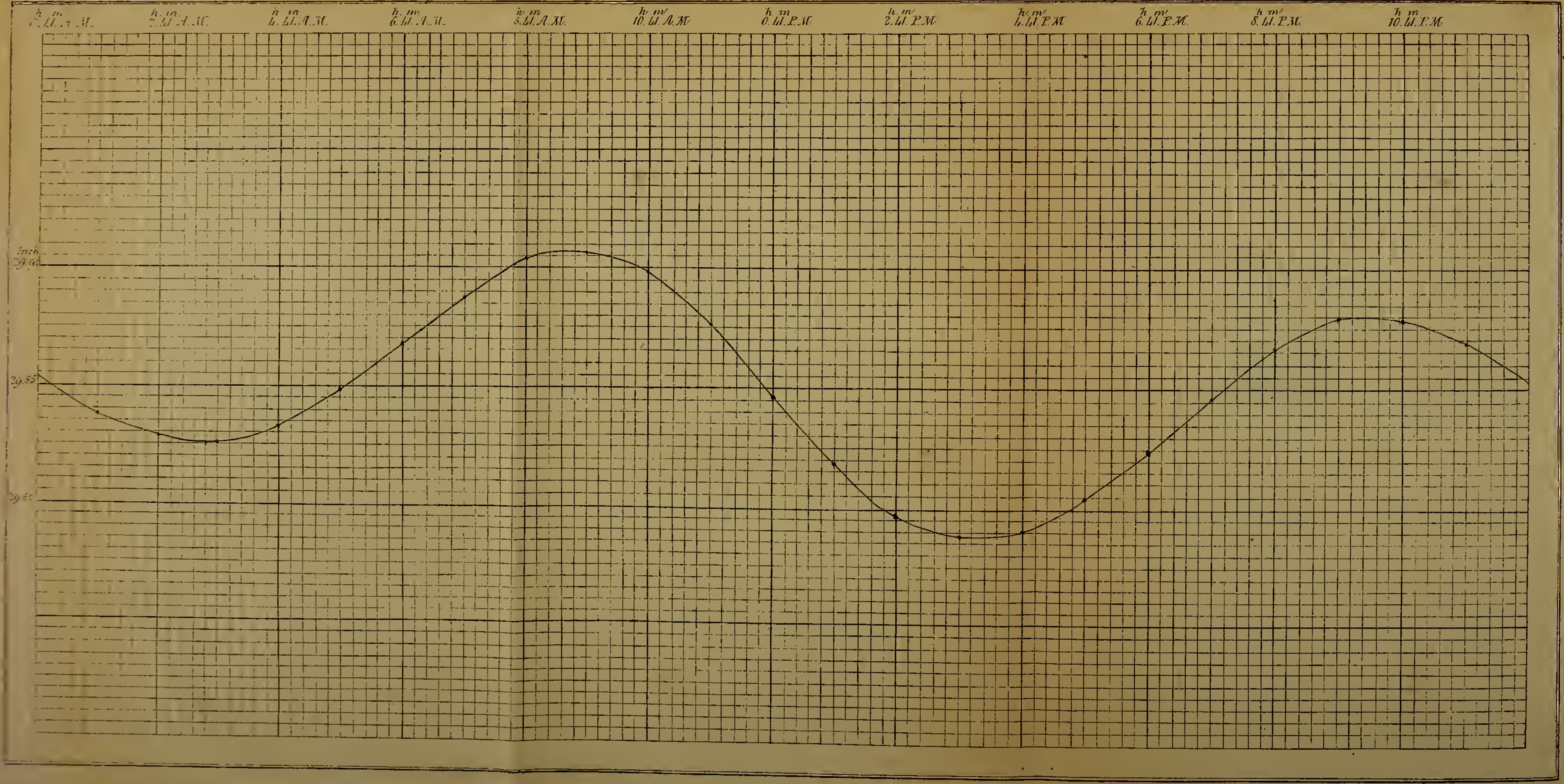
Barometrical Diurnal Curve at Madras.



with certainty at any time divest the reading of the Barometer of the immediate solar influence, and thus be able to say what the atmosphere effect alone amounts to :—these hourly changes will be rendered graphically intelligible by the annexed drawing, but will be more immediately useful, as exhibited in the following table :

Corrections to be applied to the Barometrical reading to reduce it to its mean Indication.

Mean Time. h. m.		Correction. In.	Mean Time. h. m.		Correction. In.
0 ·41	P. M.	+0·004	0 ·41	A. M.	−0·001
1 ·41	—	+0·032	1 ·41	—	+0·012
2 ·41	—	+0·053	2 ·41	—	+0·022
3 ·41	—	+0·062	3 ·41	—	+0·024
4 ·41	—	+0·060	4 ·41	—	+0·016
5 ·41	—	+0·046	5 ·41	—	+0·001
6 ·41	—	+0·027	6 ·41	—	−0·018
7 ·41	—	+0·001	7 ·41	—	−0·038
8 ·41	—	+0·017	8 ·41	—	−0·054
9 ·41	—	−0·029	9 ·41	—	−0·056
10 ·41	—	−0·029	10 ·41	—	−0·044
11 ·41	—	−0·019	11 ·41	—	−0·022

With regard to the thermometer, the mean of the hourly observations in each month, together with the mean maximum, and mean minimum Table II., is all that the present limits will admit. Instead of giving the indications of the wet bull thermometer as heretofore, —I have given (Table III.), a column exhibiting the *humidity* of the air with reference to unity (1), the point of perfect saturation. In this table too is given the depth to which rain has fallen as well as the amount of evaporation from a surface of water.

Table IV. exhibits the number of hours in each month (as derived from an Osler's Anemometer), during which the wind has prevailed from the N. W., S. W., S. E. or N. E. quarter, or has approximated to either of these, by which a fair estimate can be formed of the general direction of the wind ; in Table V., is given the *mean* as well as the *extreme* force of the wind as exhibited by its action on a flat surface of metal when disposed so as immediately to oppose its direction ; the numbers set down, represent the number of pounds avoirdupoise, with which the wind presses on a square foot of surface, these being derived from direct measurement by the Anemometer, are necessarily free from the uncertainty, to which personal estimations are liable.

Table VI. exhibits the result of the estimation of the amount of clouds covering the face of the sky (derived from the hourly observations), in which unity (1) would represent a sky completely covered with clouds: these observations are registered in eighths in the large volume already alluded to, but the decimal notation here adopted, will I imagine prove more convenient.

T. G. TAYLOR,
H. C. Astronomer.

Madras, February, 1848.

TABLE I.

Mean Monthly Indications of the Barometer at MADRAS, *at the times of* superior *Maximum and Minimum pressure during the Years* 1841-1847.

	1841. *h. m.* 21. 41	1841. *h. m.* 3. 41	1842. *h. m.* 21. 41	1842. *h. m.* 3. 41	1843. *h. m.* 21. 41	1843. *h. m.* 3. 41	1814. *h. m.* 21. 41	1814. *h. m.* 3. 41	1845. *h. m.* 21. 41	1845. *h. m.* 3. 41	1846. *h. m.* 21. 41	1846. *h. m.* 3. 41	1847. *h. m.* 21. 41	1847. *h. m.* 3. 41	1841	1842	1843	1844	1845	1846	1847
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.
January,............	30,030	29,921	30,063	29,943	,042	,937	,061	,947	,076	,965	,131	,015	,042	,920	,109	,120	,105	,114	,111	,116	,122
February,............	30,062	,948	,035	,916	,031	,910	,047	,929	,031	,911	,079	,958	,022	,895	,114	,119	,121	,118	,120	,121	,127
March,............	29,949	,812	29,922	,796	,952	,825	,972	,844	,988	,863	,983	,854	,992	,86[illegible]	,137	,126	,127	,128	,125	,129	,132
April,............	,908	,778	,860	,731	,928	,795	,870	,736	,878	,740	,903	,777	,893	,764	,130	,129	,133	,134	,138	,126	,129
May,............	,784	,667	,767	,641	,743	,634	,749	,631	,763	,645	,809	,694	,796	,668	,117	,126	,109	,118	,118	,115	,128
June,............	,746	,628	,715	,602	,761	,643	,721	,606	,752	,644	,767	,651	,740	,626	,118	,113	,118	,115	,108	,116	,114
July,............	,756	,633	,755	,624	,762	,641	,779	,656	,775	,658	,776	,670	,756	,645	,123	,131	,121	,123	,117	,106	,111
August,............	,833	,710	,786	,658	,816	,692	,788	,663	,801	,670	,801	,686	,799	,684	,123	,128	,124	,125	,131	,115	,115
September,............	,806	,680	,822	,700	,848	,717	,851	,723	,884	,759	,834	,705	,813	,674	,126	,122	,131	,128	,125	,129	,139
October,............	,928	,810	,931	,809	,924	,809	,929	,806	,910	,788	,842	,725	,912	,790	,118	,122	,115	,123	,122	,117	,122
November,............	,970	,853	,999	,891	,981	,871	,021	,910	,033	,931	,976	,860	,988	,880	,117	,108	,110	,111	,102	,116	,108
December,............	,977	,863	,072	,956	,059	,949	,980	,872	,021	,914	,020	,913	,978	,880	,114	,116	,110	,108	,107	,107	,098
MEAN.	,896	,775	,894	,772	,904	,785	,897	,777	,909	,791	,910	,792	,894	,774	,121	,122	,119	,120	,119	,118	,120
Probable Date of Max......	20th January		30th Dec.		30th Dec.		30th January		20th January		20th January		20th January		January 15th			Probable mean.			
Probable Date of Min.......	20th June		15th June,		15th June,		10th June,		10th June,		1st July,		1st July,		June 20th						
Annual range.........	Ins. 0,316		Ins. 0,357		Ins. 0,316		Ins. 0,340		Ins. 0,324		Ins. 0,364		Ins. 0,302		Ins. ,331						

TABLE II.

Mean Monthly Temperature at MADRAS, *as deduced from the hourly Observations, together with the Mean Monthly Maximum and Minimum Temperature, during the years* 1841—1847.

	1841.			1842.			1843.			1844.			1845.			1846.			1847.		
	Mean	Max.	Min.	Mean	Max.	Min.	Mean	Max.	Min.	Mean	Max.	Min.	Mean	Max.	Min	Mn.	Mx.	Mn.	Mn.	Mx.	Mn.
	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°	°			
January,......	—	—	—	77·0	81·4	70·8	77·6	81·3	72·9	75·7	81·0	68·9	76·8	81·9	72·0	75·7	81·1	69·4	75·8	81·8	67·9
February,....	—	—	—	77·9	84·2	69·9	77·9	83·2	70·8	77·7	83·3	70·6	79·4	84·4	73·9	78·9	83·9	72·4	79·3	84·1	72·6
March,.............	82·0	87·6	74·5	82·4	88·7	75·4	81·5	86·6	75·3	82·2	87·8	74·4	83·1	88·2	77·5	82·2	88·2	74·6	81·5	88·4	73·1
April,.	84·9	91·2	78·4	85·7	92·2	79·5	85·2	90·7	79·6	86·3	92·9	79·9	86·6	92·4	81·6	85·8	92·1	80·1	86·3	93·2	78·9
May,....	86·8	95·4	80·8	88·1	95·8	82·6	85·0	90·9	80·5	87·0	94·7	81·8	88·6	97·6	82·6	87·3	94·8	81·2	87·6	95·2	80·8
June,...............	86·3	94·4	81·3	88·0	96·3	82·2	85·5	92·6	79·7	88·6	96·1	82·8	86·6	94·1	81·1	88·1	96·5	82·8	85·7	93·5	78·9
July,...............	86·8	94·7	80·8	86·7	93·6	80·6	85·8	92·5	80·3	85·8	92·9	80·5	86·1	94·0	80·8	85·1	91·4	79·0	84·8	92·4	77·7
August,....	82·5	89·1	78·0	84·4	92·1	79·1	84·5	91·9	79·2	85·2	92·2	80·0	85·9	93·8	80·3	84·9	93·0	78·8	84·5	91·2	77·8
September,..........	83·9	90·2	78·4	82·4	88·3	77·5	84·3	91·7	78·7	83·0	89·0	78·0	83·9	90·5	78·7	85·6	93·4	79·7	84·5	92·4	77·7
October,............	79·8	84·2	76·2	81·9	86·5	76·6	80·7	85·5	76·3	80·5	85·5	75·5	82·9	88·0	77·6	81·7	87·3	75·8	81·3	86·6	75·2
November,..........	78·3	83·1	73·2	78·3	82·3	73·6	77·8	83·2	72·2	79·2	84·6	73·9	79·1	84·5	73·2	78·5	83·1	73·4	78·6	84·9	74·0
December,..........	76·7	81·7	71·0	76·6	81·7	70·7	75·9	80·6	71·2	76·9	81·2	73·2	77·7	82·2	73·3	76·6	80·3	71·6	76·3	80·5	72·5
MEANS.	—	—	—	82·4	88·6	76·5	81·8	87·6	76·4	82·3	88·4	76·6	83·1	89·3	77·7	82·5	88·8	76·6	82·2	88·7	75·6

TABLE III.

Depth to which Rain has fallen, and amount of water evaporated from a shallow Cistern of water, together with the relative humidity of the air, for the several Months of the years 1841-1847.

	1841			1842			1843			1844			1845			1846			1847		
	Rain.	Evaporation.	Humidity.	Rain.	Evaporation.	Humidity.	Rain.	Evaporation.	Humidity.	Rain.	Evaporation.	Humidity.	Rain.	Evaporation.	Humidity.	Rain.	Evaporation.	Humidity.	Rain.	Evaporation.	Humidity.
	Ins.	Ins.		Ins.	Ins.		Ins.	Ins.		Ins.	Ins.		Ins.	Ins.		Ins.	Ins.		Ins.	Ins.	
January.. ..	0·057	8·416	—	1·705	6·318	·81	6·398	6·665	·79	0·674	6·494	·75	1.512	7·750	·76	2·937	7·423	·76	0·002	8·814	·74
February....	—	7·526	—	—	7·781	·74	0·025	8·585	·76	0·495	7·322	·75	—	8·002	·76	0·227	9·491	·76	0·217	8·811	·75
March.......	—	10·075	·78	0·254	10·617	·75	0·792	11·082	·76	—	10·112	·75	0·020	9·777	·77	—	13·795	·74	—	11·093	·74
April.......	0·411	13·320	·77	—	12·063	·77	0·036	12·216	·77	—	11·001	·76	0·043	11·793	·77	—	16·190	·74	0·454	12·479	·71
May........	4·340	14·880	·75	0·366	14·585	·67	14·066	10·360	·78	2·703	11·361	·75	1·520	13·959	·68	1·343	13·773	·73	0·725	14·678	·68
June........	3·913	15·180	·72	1·510	13·515	·64	1·933	10·266	·73	2·661	12·219	·67	2·359	10·758	·70	3·705	11·863	·63	3·792	9·398	·67
July....	1·565	15·903	·67	3·422	12·521	·64	1·391	9·635	·67	3·217	10·292	·72	2·901	11·609	·68	9·121	8·820	·71	3·092	9·944	·72
August......	8·785	10·695	·81	3·066	10·063	·72	2·203	8·891	·72	2·657	9·870	·73	2·014	11·055	·68	5·342	9·274	·73	9·712	8·605	·72
September..	4·215	9·360	·80	5·562	7·635	·81	4·141	8·577	·74	12·420	8·166	·79	4·095	9·357	·77	0·921	11·573	·70	5·869	10·280	·69
October.....	22·091	7·750	·90	7·993	7·552	·84	6·250	5·152	·83	13·503	7·118	·82	3·363	9·108	·77	30·585	6·999	·79	16·314	7·544	·81
November..	6·430	7·950	·81	12·329	5·913	·80	5·265	6·543	·76	3·669	8·151	·73	5·119	8·292	·74	19·390	6·398	·78	18·662	4·983	·82
December...	1·169	9·548	·79	0·190	7·731	·74	7·248	5·382	·79	2·323	5·211	·83	15·325	5·626	·85	6·895	6·258	·80	22·155	4·786	·80
Sums and Means.	52·976	130·603	·78	36·397	116·294	·74	49·751	103·354	·76	44·322	107·317	·75	38·271	117·086	·74	80·466	121·857	·74	80·994	111·415	·74

TABLE IV.

Direction of the Wind at Madras, *in each Month during the years* 1841—1847, *as exhibited by the number of hours during which it has blown from the N. W., S. W., S. E., or N. E.*

	1841				1842				1843				1844				1845				1846				1847			
	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.	N.W.	S.W.	S.E.	N.E.
January......	—	—	—	—	105	51	80	508	74	29	92	549	64	47	193	440	87	27	196	434	160	0	91	482	142	64	130	408
February	—	—	—	—	95	121	227	229	23	82	434	133	45	92	309	249	11	71	393	197	21	138	417	82	42	63	272	281
March......	2	170	372	0	26	201	276	1	15	179	527	23	12	266	449	17	13	221	477	33	13	241	478	3	65	193	296	190
April	120	471	115	14	0	307	269	0	0	230	488	2	15	235	451	19	3	380	335	2	0	388	332	0	46	420	241	13
May..........	57	407	219	37	56	468	211	9	73	376	260	35	67	426	215	36	73	437	204	30	33	541	159	7	46	541	147	10
June	86	539	86	9	86	447	133	30	88	553	76	3	196	397	84	43	228	396	51	45	155	452	108	5	158	484	56	22
July	144	511	76	13	96	573	62	13	121	562	54	7	127	498	111	8	128	498	108	10	115	475	134	7	76	469	177	22
August	85	352	238	19	87	487	144	26	120	494	117	13	200	411	95	38	135	472	129	8	72	470	178	24	99	490	131	24
September.. .	115	356	182	43	91	377	174	78	153	355	168	44	114	359	187	60	93	371	228	28	133	324	231	44	134	407	147	32
October......	265	93	145	241	101	203	221	219	194	183	119	248	171	251	125	197	83	274	229	158	—	—	—	—	209	137	141	185
November....	232	16	58	414	139	16	34	531	194	2	11	513	236	0	51	433	96	0	66	558	416	62	26	191	123	28	98	471
December....	219	0	10	515	157	16	70	501	207	19	144	374	246	8	64	426	149	14	104	477	13	0	8	291	149	0	59	536
Sums	—	—	—	—	1039	3267	1901	2145	1262	3064	2490	1944	1493	2990	2334	1966	1099	3161	2520	1980	—	—	—	—	1289	3296	1895	2194

TABLE V.

Mean and Extreme Pressure of the Wind at MADRAS, *as exerted on a square foot of surface, during each Month, in the years* 1841-1847.

	1841		1842		1843		1844		1845		1846		1847	
	Mean.	Extreme.	Mean.	Extreme.	Mean.	Extreme.	Mean.	Extreme.	Mean.	Extreme.	Mean.	Extreme.	Mean.	Extreme.
	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.	lbs.
January	—	—	0·11	4·56	0·56	4·82	0·26	3·24	0·09	3·04	0·03	2·00	0·16	3·50
February........	—	—	0·16	4·56	0·49	1·68	0·17	2·07	0·04	0·81	0·05	1·25	0·14	1·15
March..........	0·24	3·68	0·12	1·58	9·36	3·72	0·25	2·06	0·12	2·03	0·14	2·00	0·11	1·60
April............	0·24	6·25	0·25	1·57	0·54	4·89	0·57	2·78	0·58	3·28	0·35	3·10	0·23	1·90
May............	0·53	13·20	0·38	5·85	0·69	7·50	0·49	6·33	0·33	6·05	0·23	2·00	0·49	2·25
June...........	0·26	4·50	0·43	5·75	0·35	4·43	0·42	4·37	0·35	2·76	0·15	1·90	0·41	2·52
July............	0·33	4·85	0·71	5·32	0·30	2·36	0·34	4·45	0·33	3·01	0·10	1·45	0·29	2·25
August	0·12	1·45	0·28	3·45	0·26	4·28	0·18	2·25	0·24	2·92	0·04	0·95	0·20	3·50
September......	0·11	3·25	0·08	1·48	0·24	4·68	0·15	2·98	0·11	3·26	0·04	1·10	0·34	2·70
October	0·14	4·95	0·31	13·25	0·07	1·75	0·01	3·48	0·15	2·36	0·26	13·00	0·28	12·05
November......	0·12	3·20	0·25	4·25	0·47	5·58	0·32	4·08	0·37	2·68	0·34	26·00	0·21	3·60
December......	0·21	4·58	0·30	3·55	0·38	5·49	0·52	6·12	0·19	2·85	0·31	3·50	0·74	5·70

TABLE VI.

Mean per centage of Clouds covering the face of the Sky during the Day and Night in each Month, from 1841-1847.

	1841		1842		1843		1844		1845		1846		1847	
	Day.	Night.	Day.	Night.	Day.	Night.	Day.	Night.	Day.	Night.	Day.	Night.	Day.	Night.
January........	—	—	·49	·40	·72	·61	·43	·36	·36	·31	·59	·39	·36	·24
February.......	—	—	·36	·19	·35	·28	·30	·31	·35	·23	·32	·28	·51	·38
March..........	·26	·34	·49	·34	·45	·43	·26	·24	·43	·30	·19	·10	·28	·23
April..........	·45	·49	·30	·28	·45	·41	·17	·20	·21	·23	·28	·16	·31	·26
May	·64	·56	·71	·64	·66	·61	·56	·62	·54	·43	·31	·35	·40	·31
June......... ..	·65	·75	·72	·67	·72	·66	·65	·53	·70	·60	·67	·72	·76	·80
July...........	·78	·71	·84	·82	·91	·84	·86	·84	·78	·67	·71	·79	·76	·78
August....	·85	·86	·86	·84	·90	·81	·80	·85	·80	·69	·65	·61	·74	·59
September	·60	·57	·70	·72	·78	·74	·62	·62	·64	·60	·71	·60	·69	·64
October........	·82	·80	·59	·48	·79	·65	·53	·49	·56	·48	·61	·44	·66	·61
November	·61	·56	·64	·57	·70	·59	·54	·38	·57	·51	·69	·48	·66	·54
December	·66	·55	·48	·41	·65	·59	·81	·74	·75	·62	·75	·56	·73	·61
Mean....	—	—	·60	·53	·67	·60	·54	·51	·56	·47	·54	·46	·57	·50

A Table of Humidity—Argt. Dry Thermometer and Depression.

	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
60	1·00	95	91	84	79	74	69	65	61	57	53	48	44	40	36	32		
1		95	91	84	79	74	69	65	61	57	53	49	45	41	37	32		
2		95	90	85	80	75	70	66	62	58	54	49	45	41	37	33		
3		95	90	85	80	75	70	66	62	58	54	50	46	42	38	34		
4		95	90	85	80	76	71	67	63	59	55	51	47	43	39	35		
5		95	90	85	80	76	71	67	63	59	55	51	47	43	39	35		
6		95	90	85	80	76	71	67	63	59	55	52	48	44	40	36		
7		95	90	85	80	76	72	68	64	60	56	52	48	44	40	36		
8		95	90	85	81	77	72	68	64	60	56	53	49	45	41	37		
9		95	90	85	81	77	73	69	65	61	57	53	49	45	41	37		
70		95	90	85	81	77	73	69	65	61	57	54	50	46	42	38		
1		95	90	86	82	78	73	69	65	61	57	54	50	46	42	38		
2		95	90	86	82	78	74	70	66	62	58	55	51	47	43	39		
3		95	90	86	82	78	74	70	66	62	58	55	51	47	43	40		
4		95	90	86	82	78	74	70	66	62	59	56	52	48	44	41		
5		95	91	87	83	79	75	71	67	63	59	56	52	48	44	41		
6		95	91	87	83	79	75	71	67	63	59	56	52	49	45	42		
7		95	91	87	83	79	75	71	67	63	60	57	53	50	46	43		
8		96	91	87	83	79	75	71	67	63	60	57	53	50	46	43		
9		96	92	88	84	80	76	72	68	64	61	58	54	51	47	44		
80		96	92	88	84	80	76	72	68	64	61	58	55	51	48	45		
1		96	92	88	84	80	76	72	68	64	61	58	55	51	48	45		
2		96	92	88	84	80	76	72	68	65	62	59	56	52	49	46		
3		96	92	88	84	80	76	72	68	65	62	60	56	52	49	46		
4		96	92	88	84	80	76	72	69	66	63	59	57	53	50	47		
5		96	92	88	84	81	77	73	70	67	64	61	58	54	51	48		
6		96	92	88	84	81	77	73	70	67	64	61	58	54	51	48		
7		96	92	88	84	81	77	73	70	67	64	61	58	55	52	49		
8		96	92	88	84	81	77	74	71	68	65	61	58	55	52	49		
9		96	92	88	84	81	77	74	71	68	65	62	59	56	53	50		
90		96	92	88	84	81	77	74	71	68	65	62	59	56	53	50		
1		96	92	88	84	81	78	75	72	69	66	63	60	57	54	51		
2		96	92	88	85	82	78	75	72	69	66	63	60	57	54	51		
3		96	92	88	85	82	79	76	73	70	67	64	61	58	55	52		
4		96	92	88	85	82	79	76	73	70	67	64	61	58	55	52		

VIII.—NOTICES.

Rhinoceros Oswelli.

A communication from Mr. Oswell subsequent to the publication of our last No. informs us that the native name *Chakúrú* which we had considered to be the distinctive *Bechuana* appellation of the white species (Rh. Simus) is in fact a generic title applied by that tribe to all the kinds. The specific term applied to Rh. Simus is *Mahohú*, that of the black or Rh. Africanus is *Boreali;* that of the new species or Rh. Oswelli, being *Quebaba*. The species described by Dr. Smith under the native designation *Keitloa*, Mr. Oswell considers to be merely a variety of Rh. Africanus. The name *Omagogoo* he

never heard. We obtained it from Captain Steele who penetrated nearly to the tropic in 1843.*

The Journal of the Indian Archipelago.

We desire to introduce to the notice of our readers a valuable and interesting periodical publication recently established in the Straits under the above title. The first number appeared in July last, since when the first volume has been completed and considerable progress made in the publication of the 2d. The numbers appear in a small monthly form which it is contemplated to exchange hereafter for a quarterly issue. The journal is to be especially devoted to the investigation of the British Settlements in the Straits of Malacca and of the Malayan Peninsula, but it will also embrace subjects connected with the whole Eastern Archipelago as regards their history, ethnology, statistics, antiquities, literature and natural productions. A large portion of the work is to be devoted to translations from the early Dutch and Spanish voyagers, and the rich mine of information contained in the Transactions of the Batavian Philosophical Society will be largely drawn upon.

The performances of the Editor are in accordance with the promises held out in his prospectus. We have original papers on the present condition of the Indian Archipelago, on Cochin China, on the ethnology of the Archipelago, on the laws of Siam ; with notices of many tribes and races such as the Binuas of Johore, the Mintera, Salimba, and generally of the tribes of the Johore group. The papers on natural history comprise the conchology of the Straits, the geology of Singapore and of the Malay Peninsula, a description of the gutta percha, an elaborate treatise on the use and abuse of opium, facts relating to the edible birds' nests, &c. But the most interesting communications to Indian readers are found in the notices of the extensive colonization of these regions by an ancient Hindu race, of which many characteristic features still remain. These are chiefly derived from the Tedjschrift von Neerlands India, but other sources have not been neglected. Among the papers derived from translation, we may instance that of a valuable memoir

* We take this opportunity of correcting an erratum in the map. For Benkarool read *Bonkapoor.*

on the Statistics of the Netherlands possessions in the Archipelago by the celebrated naturalist Temminck.

We strongly recommend this valuable publication to our readers.*

Hindu Remains in the Eastern Archipelago.

Throughout the Indian Archipelago, particularly among the true Malayan and Javanese races, marked and permanent traces of a Hindu civilization have been distinctly recognized in the language, manners and religion of the modern population, while the same character is still more permanently impressed on ancient edifices and other remains still extant.

The intolerant spirit of Islamism, now the prevailing faith of these regions, has had the effect of obliterating and rendering fainter the features of early foreign influence, but in one island that of Bali the Hindu religion has continued undisturbed up to the present time and that too, under its two most prominent and antagonist forms of Buddhism and Brahmanism, which are here seen still to flourish in peace and harmony, long after the deadly struggle for superiority has terminated in the annihilation of one or other of them in all the other places where they once co-existed. The few remains still extant of the ancient sacred language,—the Kawi,—in which the Hindu writings are contained—are so little known, as to be sealed books in Java, but it is hoped that not only will more numerous compositions be met with in Bali but also that a door will be opened for the successful cultivation of this ancient tongue. A favorable opportunity has recently been offered for prosecuting the researches commenced by Raffles and Crawford into the curious phenomenon exhibited by this little island, and the Dutch savans have not allowed it to pass. Advantage was taken of the recent invasion of the island by the Dutch Government to chastise the Rajah of Bliling,—to attach to the force, M. Friederich, a member of the Batavian Society of Arts and Sciences, with instructions to collect all Kawi and Balinese MSS., to obtain inscriptions either original or copied ; to trace the antiquity and history of the Kawi language and in particular to inquire whether it was derived from Java or from India ; to procure images and other articles illustrative of the existing religion ; and to engage the services of a Balinese Pundit for the Batavian Society.

* The Agents for the work in Madras are Messrs. Pharoah and Co., and the annual subscription is 12 Rs. payable in advance.

The expedition having ended in establishing the Dutch supremacy over the island, M. Friederich has been enabled to prosecute his researches with great success. He has not confined his inquiries to Bliling but has extended them to other parts of the island and has sedulously occupied himself in the study of its ancient literature at Badong. The fruits of his labors he has promised to contribute in the shape of a comprehensive memoir on Bali in the forthcoming No. of the Tidjschrift von Neerlands India (the 22d), from which we trust it will early be transferred to the pages of our enterprising cotemporary.—*Abstracted from the Journal of the Indian Archipelago*, Vol. II. No. 3.

Extract from Mr. H. Low's work on Sarawak.

"Besides the trace of the Hindu religion," (in Borneo,) "which we have recorded, in the disposal of their dead by fire, other relics are to be discovered in their customs, particularly in that which induces them to abstain from the use of animal food of several kinds.

"From the prevalence of the indications in the influence of the Hindu religion, observed of their customs above detailed, we might suppose that the traces of its monuments in the arts of building and sculpture, so common in some parts of Java, might be also found here; but, as has been previously observed, it is probable that this and the neighbouring river of Samarkand, were the most eastern confines of its sway, and that the people were neither sufficiently numerous, nor zealous enough in the exercise of its precepts, to render it advisable to incur the necessary expense of bringing these things from Java, or of importing Hindu artists from thence. One positive monument of these people has, however, been found in Sarawak, though in a much mutilated state. It is the image of a bull, carved in stone, and in a crouching position, similar to one sketched in Sir Stamford Raffles's History of Java, Fig. 5, in the plate from subjects in stone, found near Singa-Sari, in the district of Maling, in Java.

"The Borneo specimen is too much disfigured to ascertain whether its trappings had been the same. This relic was much venerated by the Dyaks, who protested against its being removed, declaring that the country would be deluged by rain, and that other supernatural events would occur, if it were allowed to go out of the province. They were finally prevailed upon to permit its removal to Sarawak, by the

argument, that an object of such veneration should not be permitted to be exposed in the jungle, and that it should be placed under a shed in the town where it now accordingly stands.

" Two other objects, the workmanship of a people who had attained to some degree of skill in the art of working stone, have been discovered ; the one at a point of the river, about six miles above the town of Sarawak, called Battu Kawa ; the other on the Samarkand river, near Ledah Tanah, and called by the Malays, Battu Berala, or the Idol Stone.

" The Battu Berala, on the contrary, is highly venerated by the surrounding Dyaks, who suppose the slight elevation on which it is placed, to be the residence of some great spirit, in whose honor, once a year, the Dyaks are said, at this spot, to hold a great feast, bringing the pigs and provisions from their village for this purpose. I exceedingly regret that during the time I visited the stone, it was impossible to proceed further up the river, which becomes small at this distance from the sea, to learn from these Dyaks themselves the whole of the particulars concerning it. About the Battu Berala, one of which appeared to have formed part of the shaft of a column, but they were so broken, that nothing certain, as to their original shape or uses, could be gathered from these fragments.

" Though these stones are few in number, the image of the bull alone, and the veneration in which it and the Battu Berala are held, are sufficient evidences that the religion which introduced and used them, has had some influence in this part of the island.

IX. Proceedings of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

At a Meeting of the Managing Committee of the Madras Literary Society, on Friday Evening the 9th January, 1846.

Read a letter from Messrs. W. H. Allen and Co., dated 19th November, 1845. Advising the dispatch of books and periodicals per Steamer.

Resolved,—That the following works be ordered out from England for the Society :

Oliver Cromwell's Letters and Speeches. By Thomas Carlyle.

The Lives of the Lord Chancellors and Keepers of the Great Seal of England. By Lord Campbell.

The Diplomatists of Europe. Translated from the French of M. Capefigne. Edited by General Monteith.
Mrs. Heman's Works. Complete 7 vols.
Miss Landon's (L. E. L.) Works. Complete.

(Signed) T. C. JERDON,
Secretary M. L. S., &c.

At an Annual General Meeting of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, held at the Society's Rooms, at the College, on Saturday the 31*st January,* 1846.

The Honorable Sir E. GAMBIER, President, in the Chair.

The Secretary submitted to the Meeting an abstract statement of the Funds of the Society for the past year, exhibiting a balance in its favor of Rupees 400-3-2.

The Meeting then elected R. H. Williamson, Esq., a Member of the Managing Committee, in the room of Captain W. K. Worster, who is about leaving the Presidency.

The following donations having been made to the Society since the last Annual General Meeting, the thanks of the Society were voted to the donors.

BY C. P. BROWN, ESQ.

	Vols.
Wordsworth's Ecclesiastical Biography, - - - - -	6
Rotteck's General History of the World, - - - - -	4
Lives of the Norths, - - -	3
Picture of Greece, translated from Pausanias, by Taylor, - -	3
Harmonies of Nature, - -	3
Beattie's Elements of Moral Science, - - - - -	2
Sulivan's Tour thro' England, Scotland, &c. - - - -	2
Gregory's Christian Church, - -	2
Kanlitt's Life of Napoleon, -	4
Coleridge's Biographia Literaria, -	2
Roberts's Two Years at Sea, -	1
Colonial Policy applied to India, -	1
Stuart's View of Society in Europe,	1
Hamilton on National Debt, -	1
Hone's Ancient Mysteries Described,	1
Head's Narrative, - - -	1
Malcolm's Travels in S. Eastern Asia, - - - - - -	2
The Rolliad, - - - - -	1
Carlisle on Old Age, - - -	1
Things Divine and Supernatural, -	1
Harty on Dysentery, - -	1
Leake on the Viscera, - - -	1
Angus's Voluntary System, -	1
Wesley's Christian Pattern, - -	1
Select Papers on English Character, - - - - - -	1
Papers relating to Scheldt, Portugal and Spain, - - -	1
Fuller's Pisgah sight of Palestine,	1
Papers relating to the Portugal Convention, - - - -	1
Machiavelli's Works, - - -	1

	Vols.
Wilson's Missionary Voyage,	1
Skrine's Tours in the North of England,	1
Stock's Isaiah,	1
Walsh's Journey from Constantinople to England,	1
Lord's Popular Physiology,	1
Woman, or, Ida of Athens. By Miss Orenson,	4
Woodstock,	3
The Fortunes of Nigel,	3
Red Gauntlet,	3
The Pirate,	3
Tales of My Landlord, 1st Series,	4
Do. do. 3d Series,	4
The Monastery,	3
Waverly,	3
Antiquary,	3
Kenilworth,	3
Ivanhoe,	3
Rob Roy,	3
Peveril of the Peak,	4
Quentin Durward,	3
The Abbot,	3
Dunlop's History of Fiction,	3
Oakwood Hall. By Catherine Hutton,	3
Six Weeks in Paris,	3
The Spirit of the Book. By T. Ashe,	3
Rousseau's Eloisa,	4
Read and Give it a Name,	4
The Metropolis. By C. Hogg,	3
Men and Women,	3
Ada Reis,	3
The Prince or the Royal Libertines,	3
Robertson's Four Years in Paraguay,	2
Clarentine, a Novel,	2
Saint Clair,	2
Argal, or the Silver Devil,	2
The Cottage of Merlin Vale,	2
The Arts and Artists,	3
Dodsley's Poems,	6
Barrow on Education,	2

	Vols.
Greek Testament,	3
Hill's Recollections of an Artillery Officer,	2
Memoirs of Marmontel,	4
The Listner. By Caroline Fry,	2
Peter Pindar's Works,	4
Ward's Farewell Letters,	1
Hawker's Spiritual Gleaner,	1
Christmas's Universal Mythology,	1
Fleetwood. By Godwin,	1
Secker's Lectures,	1
Walsh's Notices of Brazil,	1
O'Sullivan's Guide to an Irish Gentleman,	1
Boyle's Voyages and Adventures,	1
Autobiography, a collection of Lives,	1
Harriett's Struggles through Life,	1
The Sorcerer, a Tale,	1
Villier's Works,	1
The Hungarian Brothers, by Miss Porter,	1
Devil on Two Sticks, vols. 2 and 4,	2
Legends of the Lakes, vol. 2,	1
Kotzebue's Travels in Switzerland, vol. 1,	1
Wilson's Letters from an Absent Brother, vol. 2,	1
The Private Hours of Napoleon, vol. 2,	1
Walsingham, vol. 2,	1
Correspondence de Grimm,	5
Le Comte de Valmont,	6
The Phœnix, or the History of Polyarchus and Argenis,	4
Lettres de Sevigne,	2
Graca Majora,	1
The New Gil Blas, vol. 3,	1
Le Diable Boiteux,	1
Gibbon's Miscellaneous Works, vol. 1,	1
Read and Give it a Name, vol. 3,	1
Davies on the Soul, (MS.)	1
Abbot's Practical Analysis of the Letters Patent forming the Episcopal Charter of the See and Diocese of Calcutta,	1

BY M. GAREIN DE TASSY.

Grammaire Persane de Sir William Jones par Garein De Tassy, - - 1 vol.

BY C. J. BIRD, ESQ.

A large fragment of Meteoric Stone.

Fragments of Edible Birds' Nests.

BY THE REV. W. TRACY.

A set of Earthen Vessels dug out from an old Sepulchre in the American Mission Compound at Madura.

BY MAJOR GENERAL W. CULLEN.

A large box of specimens of Limestone, containing organic remains. (Vide Pro. of the Managing Committee of 9th December, 1845, Page 219.)

It was announced to the Meeting that the following Gentlemen have been elected Members of the Society since the last Annual General Meeting.

R. O. CAMPBELL, Esq.
G. THOMSON, Esq.
R. S. ELLIS, Esq.
Captain SNOW,
W. E. COCHRANE, Esq.
Lieut. J. F. JOHNSTONE,
Captain H. N. NOBLE,
Captain J. H. WILSON,
A. J. ARBUTHNOT, Esq.
A. W. SULLIVAN, Esq.
CLARENCE ROBERTS, Esq.

During the last year the Society has lost fifteen Members by retirement and departure for Europe.

The thanks of the Meeting were unanimously voted to the Honorable the President for his conduct in the chair.

(Signed) T. C. JERDON, *Secretary.* (Signed) E. J. GAMBIER, *President.*

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening the 10*th February,* 1846.

Read the following letter from C. P. Brown, Esq.

To the Secretary to the Madras Literary Society.

SIR,

I beg to propose for the consideration of the Committee the expediency of reprinting some of the earlier Nos. of the Journal of the Literary Society. One number in particular is quite out of print, and this makes the set unsaleable in Europe: booksellers being unwilling to purchase incomplete sets. After being completed it should be duly notified by Advertisements in Madras, in London, and in

Calcutta and Bombay: for at present many who would gladly purchase such works are ignorant of its existence.

I am, very faithfully yours,

(Signed) C. P. BROWN.

MADRAS,
19th January, 1846.

Resolved,—That a return be laid on the Table at the next meeting of the number of copies of each No. remaining unsold, and likewise that an Estimate be made of the cost of printing the original matter in the Nos. of the Journal now out of print.

Read a letter from Messrs. W. H. Allen and Co., dated 19th December, 1845. Advising the dispatch of books and periodicals per Steamer.

Resolved,—That the following works be ordered out from England for the Society.

Eastern Europe and the Emperor Nicholas. By the author of "Revelations of Russia."
The English Hexapla. By Baxter.
Diary in France. By C. Wordsworth.
Life of Mozart.
Leigh Hunt's Stories from the Italian Poets.

(Signed) T. C. JERDON,
Secretary M. L. S., &c.

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening the 10*th March*, 1846.

Read a letter from Messrs. W. H. Allen and Co., dated 19th January, 1846, advising the dispatch of books and periodicals per Steamer.

Resolved,—That a new Catalogue of the Books in the Society's Library be framed on the same plan as the previous one, and that the Rev. G. Knox be requested to give his valuable aid in preparing it.

Resolved,—That the Committee request Mr. C. P. Brown's permission to part with such of the works presented by him as are duplicates.

Resolved,—That a Manuscript Ship Log of the last century be presented to Captain Biden in the name of the Committee for deposit in the Office of the Marine Board.

A proposition from C. P. Brown, Esq., for the reprint of such of the numbers of the *Madras Journal of Literature and Science* as are out of print is negatived on the score of the great expense required for the republication of so many of the numbers, whilst of many of the others only a very few copies remain.

Resolved,—That a list of such books as require binding be prepared and laid before the next Meeting of the Committee.

Resolved,—That the following works be ordered out from England for the Society.

Fasti Romani. By Clinton.

T. Hood's Poetical Works.

Sir E. L. Bulwer's Translation of Goethe.

Fragmens Arabes et Persanes inedits relatives a l'Indé anterieurement au XI. Siecle de l'Europe. Recurilles par M. Renaud—Paris.

History of the Captivity of Napoleon. By Count Montholon.

(Signed) T. C. Jerdon,
Secretary M. L. S., &c.

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening the 7th April, 1846.

Read a letter from Messrs. W. H. Allen and Co., dated 19th February, 1846, advising the dispatch of books and periodicals per Steamer.

Read the following letter from the Honorary Secretary to the Agricultural Society, Calcutta.

Agricultural Society's Rooms,
Metcalfe Hall, Calcutta, 10*th March*, 1846.

Dear Sir,

The Agricultural Society having now taken possession of its apartments in the Metcalfe Hall is desirous of making its Library as complete as circumstances will admit. With that object in view I do myself the pleasure of addressing you in regard to the Madras Journal of Literature and Science, which is, I believe, under your Superintendence. We have the work complete from the fifth volume, but not a single number previous to that volume. If you would therefore enable me to make the work complete, by sending me by the next Steamer all the early numbers comprising Volumes 1 to 4, namely, Nos. 1 to 13, I shall be much obliged; and, if desired, the Society will be glad to pay for the same.

Since writing the above, I find we want one more number, No. 18,

to complete volume 7 (seven). Perhaps you will have the kindness to direct this to be also added to the packet.

I trust our Journals reach you safely, they are despatched regularly as published.

I am, &c. &c.

(Signed) James Hume,

Honorary Secretary.

To the Secretary of the Madras Literary Society.

Ordered,—that as complete a copy as possible be supplied.

Read a communication from the Vice President and Secretary of the Asiatic Society, Calcutta, acknowledging the receipt of bill for Co.'s Rs. 108 for Subscription due for the *Journal of the Asiatic Society* from the years 1840 to 1845, at Rupees 18 per Annum.

Read a letter from James Bird, Esq., Secretary to the Bombay branch of the *Royal Asiatic Society*, forwarding 2 copies of the Society's Journal, No. IX. and requesting payment for the same.

Resolved,—With reference to a list of works presented by the College that as there are duplicates of many of them, the worst of the duplicates be sold, and that a few odd volumes in this collection be also parted with.

Resolved,—That the new Catalogue of the Society's Library now in course of compilation be printed at the *Vepery Mission Press.*

Resolved,—That C. T. Kaye, Esq. be requested to act as Secretary to the Society during the absence of T. C. Jerdon, Esq.

Ordered,—that the *Anti-Slavery Reporter* sent overland without orders be refused from the Post Office.

Resolved,—That the following works be ordered out from England for the Society.

Hobbe's Translation of Thucydides, Oxford Edition.

Relations des Voyages, &c. The Arab Text in 1811, by M. Langles, translated into French by M. Renaud, Paris.

Dictionary of Archaic and Provincial Words, by Halliwell.

The King of Saxony's Journey in England, by Dr. Carus, translated.

Bædæ Historia Ecclesiastica Gentis Anglorum, edited by Hussey, Oxford.

A complete set of Chaucer's Works.

Hollinshed's Chronicles.

Fasti Hellenici, from No. 1 to 54, and all the rest commencing from No. 125.

The articles Crystallography, Mineralogy, and Geology, from the Encyclopœdia Metropolitana.

(Signed) T. C. Jerdon,

Secretary M. L. S., &c.

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening, the 5th May, 1846.

The Acting Secretary brought to notice that an offer of the following works has been made to the Society through Walter Elliot, Esq.

Lamarck's Natural History of Invertebrated Animals, 10 vols. unbound, (French,) 30 Rupees.

Annals of Natural History and Magazine of Zoology and Botany, 17 vols., of which 16 bound and 1 in numbers, 68 Rupees.

Annales des Sciences, 1837 to 1840, 4 vols., half bound, 12 Rupees.

London Magazine of Natural History, 1837 to 1840, 4 vols., 12 Rupees.

Resolved,—That 1 vol. of each set be circulated to the Members of the Committee for inspection, and that with reference to the Rev. G. Knox's objections, a statement of the funds of the Society be prepared against the next Meeting of the Committee, and that a Statement of the sums expended during the last three years on the various departments of literature be prepared as early as possible.

Resolved,—That the following work be ordered out from England for the Society.

Life and Correspondence of David Hume. By John Hill Burton.

(Signed) C. T. Kaye,
Acting Secretary M. L. S., &c.

At a Meeting of the Managing Committee of the Madras Literary Society, on Friday Evening the 5th June, 1846.

Resolved,—That in future the Committee meet for the despatch of business on the first Tuesday in every month, the usual notice being circulated two or three days previously.

The Acting Secretary read a letter which he had received from the Chairman, J. C. Morris, Esq., regretting that indisposition prevented his attending the Meeting as owing to his approaching departure for England, this would be his last opportunity of doing so.

Resolved,—That as there will be one more Meeting of the Committee before the departure of the next Steamer, viz., on the first Tuesday in July, Mr. Morris be requested to give the Committee the pleasure of his company at dinner on that day.

The Acting Secretary having laid before the Committee a statement of the available funds of the Society prepared agreeably to the Resolution passed at the last Meeting.

Resolved,—That the " Annals of Natural History," according to the tender brought forward at the last Meeting, be purchased for the Society if the set is complete, and that steps be taken for obtaining regularly the future numbers of the work.

Resolved,—That the following books be ordered out from England for the Society.

Algeria and Tunis in 1845. By Captain J. Clark Kennedy.
Life of Canning, by Robert Bell.
Chavalier Bunsen's Egypt, English translation.
Les Léttres Provinciales. By Pascal, published by Didot.
Poems by Wotton and Raleigh. Edited by Hannah, published by Pickering.
Grote's History of Greece.
Chateau D'If. By Dumas. } Parlour Novelist.
The Commander of Malta. By Eugene Sue. }
Fall of the Jesuits, (Murray's Home and Colonial Library.)
Priests, Women and Families. By Michelet.
Essays on the Literature, Popular Superstitions and History of England in the middle ages. By Thomas Wright.
Baron Hugel's Travels in the Punjaub.

(Signed) C. T. Kaye,
Ag. Secretary M. L. S., &c.

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening the 7th July, 1846.

Resolved,—That the following works be ordered from England for the Society.

The Ballad Poetry of Ireland.
Life of Luther, by Michelet.
Outram's Conquest of Scinde.
Memoirs of Bishop Corrie.
Letters and Journals of Sir Hudson Low.
Elliot's Horæ Apocalypticæ.
Homes and Haunts of the English Poets.

Mr. J. C. Morris, owing to his approaching departure for England, acquainted the Meeting that he must resign his situation of Chairman of the Committee.

Resolved,—That Mr. Morris be requested to accept the cordial thanks of the Committee on behalf of the Society for the assistance and support which they have received from him formerly as Secretary to the Committee and latterly as their Chairman.

(Signed) T. Pycroft,
Acting Secretary.

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening the 1*st September*, 1846.

Read the following Extract from the Minutes of Consultation of Government, dated 4th August, 1846, forwarding Extract from a Letter from the Honorable the Court of Directors, dated 20th May, No. 12, of 1846, and copies of the papers therein referred to.

PUBLIC DEPARTMENT.

Extract from a Letter from the Honorable the Court of Directors, dated 20*th May, No.* 12, *of* 1846. *Answer to Letter dated* 13*th August, No.* 14, 1844.

Extract from the Minutes of Consultation, dated 4th August, 1846.

Ordered that copies of these paras and the papers noted in the margin be forwarded to the Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society with reference to their Secretary's communication of the 10th Nov. 1843, and also to the Revenue Board in the Department of Public Works, the Military Board and the President and Governors of the Madras University (with copy of the letter from the Secretary to the Literary Society dated 10th November, 1843,) who will be pleased in concert with one another to adopt such measures as they may deem expedient for the formation of a central Museum at the Presidency.

Under the authority here conveyed the Government will be prepared to sanction such moderate charges as may be necessary to carry out this object.

2 to 5 Proposed formation of a Museum of Economic Geology at the Presidency and of local Museums of the same kind in the interior.

From Maj. Gen. W. Cullen, dated 5th Dec. 1843, with enclosure.

10. The formation of a Museum of Economic Geology at the Presidency to be a permanent charge on Government was urged by the Literary Society aud Auxiliary of the Asiatic Society.

11. Major General Cullen proposes that there should be formed "a small Museum for each "Collectorate, and for which a room might probably be set apart in each Cutcherry or Court "House, the Museum to be under the charge of "the Collector (assisted by the Engineer and Medical "Officer,) and who could also probably afford a "servant to look after it."

Mr. Chamier has recorded a Minute recommending this plan as greatly preferable to that of a general Museum at the Presidency.

12. We are not however satisfied that the expense involved would be as small as Major General Cullen supposes, and that persons qualified by knowledge and tastes for rendering them useful, would be found in every locality. The mere formation of local

Museums imperfectly arranged and insufficiently superintended would not be calculated to have any extended utility. The benefit of such Institutions depends mainly on the interest felt in the subject by those entrusted with their management, and if left to the care of Officers burthened with other duties, and not specially interested in such pursuits, they would not be likely to receive the degree of attention which could render their establishment a public advantage.

13. We think that in the first instance the formation of a central Museum at Madras (which might be advantageously connected with the University) combining many subjects of interest, and creating by degrees a general taste and appreciation of Science, should be the primary object, and that such local Museums as it may be expedient to authorize, in places where Officers are to be found with the requisite tastes and qualifications, should be considered chiefly as Repositories for the collection and transmission to the central Museum, of the interesting objects afforded by their respective localities. In such cases we willingly authorize such small charges as may be necessary, or as may contribute materially to the efficiency of the arrangements.

Resolved,—That these Papers be communicated to the Committee of the Literary Society, who will be furnished with a list of all the Scientific Reports on the records of Government with a view to the selection for publication of such as would answer any useful purpose, the Government undertaking to defray any moderate expense on this account.

14. You further transmit a List of all the Scientific Reports which are on the records of Government, and suggest that it would be desirable to place these and similar documents in the hands of persons competent to test their value, and that authority should be granted for printing either the whole or selected Papers, it being "clearly of importance if scientific inquiries "are to be encouraged by the Government, "that individuals should have access to the information these papers contain."

15. We cannot think that the printing of more than a limited selection of the Papers contained in the list could answer any useful purpose, considering the subjects of some and the old date of a considerable number. But we shall not object to any moderate expense which it may appear to you advisable to incur for giving publicity to any valuable information on the records of your Government.

(True Extracts.)

(Signed) R. G. Clarke,

To *Deputy Secretary to Government.*

The Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society.

Ordered,—that the foregoing Extract with its Enclosures and Extracts from the Proceedings of the Society on the subjects to which it relates be circulated to the Members of the Committee with a view to the questions discussed by the Honorable Court being taken into consideration at the next Monthly Meeting.

Read two letters from Messrs. Wm. H. Allen and Co., dated 26th June and 18th July, 1846, advising the despatch of books and periodicals per Steamer and per Ship "*Bucephalus.*"

Proposed by J. U. Ellis, Esq.

That the Rev. G. Knox and Captain Losh be requested to form a Sub-Committee for the purpose of revising the Rules of the Society.

Seconded by W. McTaggart, Esq., and carried unanimously.

Resolved,—That the following works be ordered out from England for the Society.

Collected Writings of W. S. Landor.
The Church and the Catacombs. By the Rev. —. Maitland.
Wit and Humour. By Leigh Hunt.
Select Poetry of the Reign of Elizabeth, edited by the Parker Society.
Chapters on Church-yards. By Mrs. Southey.

(Signed) T. Pycroft,
For the Secretary M. L. S., &c.

At a Meeting of the Managing Committee of the Madras Literary Society, on Tuesday Evening the 6th October, 1846.

1*st.* *Resolved unanimously,*—That Walter Elliot, Esq. be nominated Chairman of the Committee, in succession to J. C. Morris, Esq., who has proceeded to England.

T. Pycroft, Esq. requests that he may be relieved from the duties of Secretary, which he undertook during the illness of the late Acting Secretary C. T. Kaye, Esq., and has continued to perform since the decease of that Gentleman.

2*d.* *Resolved,*—That Captain Losh be requested to officiate as Secretary until the return to the Presidency of the Secretary, T. C. Jerdon, Esq., or until some other arrangement can be made.

In conformity with the Resolution passed at the Meeting on the 5th May last, T. Pycroft, Esq., for the Secretary lays before the

Meeting a statement of the sums expended during the last three years 1843-44-45 on the various departments of Literature.

Statement exhibiting the sums of money expended during the last three years 1843, 1844, *and* 1845, *on the various departments of Literature.*

	£	*s.*	*d.*
Divinity, - - - - - - - -	33	19	6
Classical Literature, - - - - - -	11	2	0
Philosophy, Arts and Sciences, - - -	44	7	0
Natural History, - - - - - - -	18	6	6
History and Antiquities, - - - - - -	98	9	6
Politics, Statistics and Law, - - - -	29	12	6
Biography, - - - - - - - -	67	13	6
Geography, Topography, Voyages and Travels,	89	16	6
Belles Lettres, - - - - - - -	30	15	6
Poetry and Drama, - - - - - -	7	18	0
Novels and Tales, - - - - - - -	204	14	0
Periodical Literature, - - - - - -	184	15	6
Dictionaries and Grammars, - - - - -	5	1	0
Total £..	826	11	0

3*d.* *Resolved*,—That this Statement be entered for reference in the Record of the Proceedings of this Meeting.

Read Memorandum from the Librarian stating that in the present year only eleven new Subscribers have been admitted Members of the Society, of whom five have joined the first class and six the second class; while in the same period, the Society has lost by casualties or return to Europe, eight Subscribers of the first, and four of the second class; also that the following books have been lost.

	Invoice Price. £	*s.*	*d.*
Chatsworth, 3 vols., - - -	1	11	6
The English Fire Side, 3 vols.,	1	11	6
The Jewess, - - - -	0	4	6

and that certain Subscriptions for the 3d quarter of 1846, due by deceased Subscribers have not yet been paid.

4*th.* *Resolved*,—That with reference to Rule 3d, Messrs. Rose, Harding and Maclean be called upon either to pay the invoice prices of the books lost by them respectively, or to furnish the Society with new books to replace them; and that the executors of Messrs. Rowlandson and Macleod be applied to for payment of the Subscriptions due by those Gentlemen. The receipted bill for the Subscription due by Mr. Kaye is to be sent to T. Pycroft, Esq., in compliance with his request.

Read Memorandum showing the expense incurred and sums received, by the Society on account of the 31 Numbers already published of the *Journal of Literature and Science.*

	Rups.	A.	P.
Total expense of Printing, &c. the first 29 Nos. of the *Madras Journal of Literature and Science*, - - - - -	14,161	12	11
Total amount realized by the sale of the above 29 Nos. -	10,955	13	4
Total loss to the Society,	3,205	15	7
Total expense of Printing the last two Nos. 30 and 31, - -	615	12	0
Total amount realized by the sale of the above two Nos. -	224	0	0
Total loss to the Society,	391	12	0
Bills in course of collection from the Presidency Subscribers to No. 31 of the Journal, - - - - - - -	82	0	0

5*th. Resolved*,—That this Memorandum be entered for future reference on the record of the proceedings of this day's Meeting, and that as the publication of the Journal has hitherto involved a considerable pecuniary loss to the Society, no more numbers be published for the present.

Read Memorandum showing the expenses incurred by the Society during the past year (1845) on account of Overland charges for books and periodicals received from England.

Memorandum showing the Overland Expenses on the monthly parcels of Periodicals and Books transmitted to the Society from England.

			£	s.	d.
Invoice of Periodicals	and Books, dated	16th Jan. 1845,	4	1	0
Do.	do.	19th Feb. do.	2	8	0
Do.	do.	17th Mar. do.	1	13	0
Do.	do.	16th April do.	3	8	6
Do.	do.	17th May do.	4	10	0
Do.	do.	17th June do.	2	6	0
Do.	do.	16th July do.	3	18	0
Do.	do.	16th Aug. do.	3	5	6
Do.	do.	16th Sept. do.	3	1	0
Do.	do.	19th do. do.	0	7	0
Do.	do.	17th Oct. do.	3	2	6
Do.	do.	17th Nov. do.	2	8	0
Do.	do.	17th Dec. do.	3	9	6
		Total £..	37	18	0

6*th. Resolved*,—That Messrs. Allen and Co. be requested in future not to send any books by the Steamers, unless expressly directed to do so, and to transmit *only* the undermentioned periodicals by the

Overland route, all the other periodicals and books being forwarded by ships.

Ainsworth's Magazine,
Athenæum,
Bentley's Miscellany,
Blackwood's Magazine,
Dublin University Magazine,
Fraser's Magazine,
Hood's Magazine,
Jerrold's Shilling Magazine,
Literary Gazette,
New Monthly Magazine,
United Service Magazine,
Punch,
Edinburgh Review,
Quarterly Review,
Westminster Review,
North British Review.

7th. Resolved,—That on the recommendation of J. U. Ellis, Esq., W. A. Morehead, Esq. be elected a Member of the Society of the first class.

The Rev. G. Knox lays before the Meeting certain amended Rules prepared by the Sub-Committee appointed at the Meeting of the 1st Ultimo, and recommends that they be approved and submitted for confirmation at the next General Meeting.

Proposed emendations in the Rules of the Madras Literary Society.

IX. That the Secretary be appointed by the General Committee of Management, subject to the approval of the President of the Society.

X. That all vacancies permanent or temporary in the Committee of management occurring in the course of the current year be filled up by the Committee.

VIII. Add to this Rule.

Further they shall be empowered to fill up any vacancies occurring in their body during the current year.

8th. Resolved,—That these revised Rules be accordingly approved and submitted for confirmation at a General Meeting to be specially convened at an early date.

Read list of unpaid bills of old standing.

List of Bills.

	Bills.	Rs.	A.	P.
C. J. Brown, Esq., dead, - - - -	5	110	0	0
Rev. Mr. Webster, dead, - - -	1	22	0	0
Captain A. Macworth, - - - -	4	101	0	0
Captain C. A. Kerr, dead, - - -	4	88	0	0
Captain (now Major) Poole, now at Madras,	8	181	10	8
R. T. Porter, Esq., now in the Mofussil, -	5	110	0	0
Captain Otter, returned to England, - -	3	66	0	0
Captain Wm. Walker, dead, - - - -	1	35	0	0
W. R. Smyth, Esq. - - - - - -	2	29	5	4
Total,	33	743	0	0

9th. Resolved,—That such of the Gentlemen named in this list as are now alive and in India be immediately called upon to pay the sums due by them respectively.

10th. Resolved,—That the following works be ordered from England for the Society.

Haydon's Lectures on Painting.

Sale's Brigade in Affghanistan.

Narrative of the Campaign of New Orleans. By Gleig.

Confessions of Silvio Pellico.

Publications de la Societé Belgie Liqurairtee.

Ouvres Completes D'Alexandre Dumas, 6 vols. in 8vo. a 2 colonnes.

Ouvres Completes de F. D. La Mennais, 2 vols. in 8vo. a 2 colonnes.

Ouvres Completes de La Martine un volume in 8vo. a 2 colonnes.

Concluding volume or volumes of Le Juif Errant by Eugene Sue; 8 volumes, containing chapters XVII. of the Bruxelles Edition, having been received in December last.

11th. Resolved,—That Messrs. Allen and Co. be requested to discontinue sending the Illustrated Magazine and Drummond's Histories of Noble British Families, and that the numbers of the latter already received be sold on account of the Society at the first favorable opportunity.

12th. Resolved,—That the papers received from Government respecting the proposed foundation of a Museum of Economic Geology be again circulated to the Members of the Committee; that each Member be allowed to retain them for three days for perusal and such remarks as he may consider requisite, and that the subject be again considered at the next monthly Meeting of the Managing Committee preparatory to its being brought up for disposal at the General Meeting of the Subscribers about to be convened.

(Signed) WALTER ELLIOT, *Chairman*. (Signed) J. J. LOSH, *Actg. Secy. M. L. S., &c.*

At a Special General Meeting of the Madras Literary Society on Wednesday the 11*th November*, 1846.

The Honorable Sir E. Gambier, President, in the Chair.

The Meeting proceeded to take into consideration a proposition of the Managing Committee that the Society's Museum shall be offered to Government, upon certain conditions; for the purpose of becoming the foundation or nucleus of the central Museum about to be established at Madras, under instructions from the Honorable the Court of Directors.

The Meeting having approved of the proposition of the Managing Committee, a draft of letter which the latter intend to address to Government on the subject was read, and with certain modifications of the 5th paragraph approved of, and passed by the Meeting.

To

The Chief Secretary to Government, Fort St. George.

SIR,

Extract from a letter from the Honorable the Court of Directors, dated 20th May, (No. 12 of) 1846.
Copy of letter to Government from Major General Cullen, (with annexments,) dated 5th December, 1843.
List of the Scientific Reports on the records of Government.

1. I have the honor by desire of the Managing Committee of the Madras Literary Society and Auxiliary of the Royal Asiatic Society, to acknowledge the receipt of Extract from Minutes of Consultation in the Public Department, dated 4th August, 1846, No. 726, with the documents therein recorded (as per margin ;) and, with reference to the subject thereof to state for the information of the Most Noble the Governor in Council, that the Committee being of opinion that the Society's Museum could not be disposed of in a manner more likely to be practically useful, as well to Government as to the Public, than by being made part of the Central Museum at Madras, the establishment of which the Honorable the Court of Directors have been pleased to sanction, determined to propose to the Subscribers that the collection should be offered, on certain conditions, to Government, with a view to its becoming the foundation or nucleus of the proposed Central Museum.

2d. This was accordingly done at a Special General Meeting held at the College on Wednesday the 11th instant, and the Committee have now the honor, with the sanction of the Subscribers, to offer their Museum to Government, upon the understanding, that if the plan for establishing a Central Museum at Madras, should fail, or if after being established it should be closed, or the collection dispersed, the specimens presented by the Literary Society shall be again placed at its disposal, and that all Members of the Society shall have the freest possible access to the central Museum : which privilege the Committee hope Government will be pleased to extend to the Members of the Polytechnic Institution, which although not at present directly connected with the Literary Society appears an association for similar purposes.

3d. The Society's Museum though far from being a very extensive collection, contains, as observed by Major General Cullen, in the 3d paragraph of his letter to Government, specimens of the rocks and

minerals of almost every part of the Madras Presidency, from Cape Comorin to the Nerbuddah, and moreover, many specimens from the British Isles and other countries both in Europe and Asia. These have been classed by Major General Cullen, Mr. Heath, Captain Newbold, Mr. Jerdon, and the late Doctors Malcolmson and Benza and Mr. C. T. Kaye, and a catalogue of them has been nearly completed, though not yet printed. In addition to the mineral specimens, there are also in the Museum various curiosities which are described in a list annexed to the catalogue of the Library; some of which were purchased by the Society, but the greater part presented to it.

4th. The Museum is at present deposited in one of the upper rooms in the College, and as no separate establishment is maintained on account of it, its custody involves no expense to the Society. Either on account of its present location, or because its existence is not generally known, it is very rarely visited, and, as remarked by Major General Cullen, no part of it has yet been turned to any useful practical purpose.

5th. Unless it is considered absolutely necessary to attach the Central Museum to some Government Department or Institution, the Committee are of opinion that it might be most advantageously connected (at least as a temporary and experimental measure) with the Polytechnic Institution, with which it is not impossible that the Literary Society may eventually be, to a certain extent, amalgamated. To the connection of the Museum with the Madras University, as suggested by the Honorable the Court of Directors, the Committee think there are numerous objections, in addition to the obvious ones arising from the present disadvantageous situation, as regards publicity and facility of access, of the premises now occupied by the University, the want of room on them for the accommodation of a Museum, and the absence of any paid functionary or establishment who could undertake the Curatorship of it. The Committee take it for granted that Government will deem it indispensably necessary to direct the location of the proposed Central Museum in some place where it may be most available and easy of access to the Public, and to appoint a duly qualified Curator with an adequate establishment for its custody and preservation; so that it does not appear that any saving of expense would be occasioned by its being attached to any existing Government Institution or Department. Whatever may be the decision of Government on this point, the Committee would solicit the particular attention of the Most Noble the Governor in Council to

the remarks contained in the last paragraph of their late Secretary's letter, dated 10th November, 1843, respecting the qualifications and attainments which the Curator of the Museum should possess and the advantages which would arise from a laboratory being provided as part of the establishment of the Museum.

6th. The Committee beg to express their hope that Government will not consider it necessary to make the proposed Central Museum solely one of Economic Geology. They are decidedly of opinion that it might, very easily and advantageously, and without much additional expense, be made to comprise objects of almost every description usually found in large public Museums in Europe; and they conceive that even supposing it to derive its supplies almost exclusively from the territories under the Madras Presidency and the adjacent seas, a very curious and valuable collection might be formed at no very remote period, and without much cost to the State, exclusive of the charges on account of the Establishment at Madras.

7th. The Committee propose to forward a copy of this letter to each of the Boards and Departments with which they were placed in communication by the orders of Government in the Extract from Minutes of Consultation under acknowledgment.

8th. The request of Government contained in the Extract from Minutes of Consultation under acknowledgment regarding the various scientific reports (of which a list accompanied it) will shortly be complied with by the Managing Committee, who propose to apply for such of the Reports in question as seem from the subjects of them, likely to be generally useful or interesting, and after perusal of them to make a selection for publication, if deemed expedient by Government.

9th. The Committee further propose shortly to submit to Government a plan for making the Native Library now deposited in the College, which comprises the portion of the Mackenzie manuscripts sent out from England, and the books and manuscripts recently presented to the Society by Mr. C. P. Brown more available to the public, and thereby more useful than it has hitherto been.

I have the honor to be, &c. &c.

The Meeting proceeded to consider certain new Rules and additions to existing Rules framed by the Managing Committee and recommended by them for the confirmation of the Subscribers.

VIII. Add to this Rule.

Further, they shall be empowered to fill up any vacancies occurring in their body during the current year.

IX. That the Secretary be appointed by the General Committee of Management subject to the approval of the President of the Society.

X. That all vacancies permanent or temporary, in the Committee of Management occurring in the course of the current year be filled up by the Committee.

The Meeting approved of, and confirmed the above rules, which are accordingly to be included in the Rules in the new catalogue now in the Press.

The Meeting proceeded to elect a Member of the Managing Committee in the room of J. C. Morris, Esq. who has proceeded to England.

Major Anstruther C. B. proposed by Walter Elliot, Esq. seconded by R. H. Williamson, Esq. is elected accordingly.

The thanks of the Meeting were unanimously voted to the Honorable the President for his conduct in the Chair.

(Signed) J. J. Losh, *Offg. Secretary.* (Signed) Edward Gambier, *President.*

At a Meeting of the Managing Committee of the Madras Literary Society on Tuesday the 8th December, 1846, *at 7 o' Clock P. M.*

Read the following Memorandum from Captain S. Best on the subject of Rain Guages.

"The Court having particularized Rain Guages, perhaps the Literary Society may be inclined to recommend and Government to adopt the proposition made in my paper on that subject,* involving an expense of not more than 1,500 Rupees altogether.

It is very true that there may be some trifling errors in the measurement and in the registry of such rain guages as I propose ; but for most practical purposes observations of the annual fall within two inches or of the monthly fall within two tenths would be quite sufficiently accurate, and on this degree of correctness we might reckon.

Much useful information is lost in consequence of too great a degree of accuracy being deemed indispensable. The rain guage measuring tenths of inches will be as useful to the farmer as the

* See Journal No. 30, Vol. xiii. pt. i. p. 178.

pluviometer measuring hundredths and thousandths of inches is interesting to the philosopher.

In the course of my wanderings I should be able to set up some rain guages myself and to instruct some Natives in the manner of registering them. I have occasionally explained to Natives the European method of measuring rain, and found them ready to acknowledge both its superior correctness and the great advantage which such observations will conduce to."

(Signed) S. Best."

Adiyar, 2*d September*, 1846."

1*st. Resolved*,—The Committee observe that, although a considerable part of the communication to Government from Major General Cullen adverted to in the recent orders of Government and of the Honorable the Court of Directors relates to Rain Guages, yet as the subject is not mentioned in the Paras. of the Court's letter forwarded for their information or in the orders of Government thereon in Minutes of Consultation in the Public Department dated 4th August, 1846, No. 726, they do not consider themselves at liberty at present to comply with the request of Captain Best, should a favorable opportunity however, occur, they will not fail to give it due attention.

Read the Memorandum laid by Captain W. K. Worster, before the last General Meeting, which was unable to take it into consideration because it had not been previously submitted to the Managing Committee.

" Why not give the Museum, and Scientific, perhaps the whole Library to the Polytechnic Institution. The surplus funds of the Ice Subscribers might then perhaps be given for a building. Government in accordance with the Court's letter giving a Curator for the Museum, the Polytechnic making up a sum sufficient to insure a man of some character to come out. Government would have the advantages of his services on all Scientific subjects they can refer to the best man ! they can get.

(Signed) W. K. Worster."

2*d. Resolved*,—The Committee although disposed heartily to join with and assist the Polytechnic Institution to the extent of their power as far as may be consistent with the constitution and objects of the Literary Society, are not at present prepared to recommend Captain Worster's suggestion for the adoption of the Subscribers.

They will however be happy to take into consideration any proposal which the Polytechnic Institution may think fit to make, with a view to a more intimate connection between the two bodies.

Read Memorandum from the Librarian respecting the conduct of Peon Nagojee Row, and his claim to be paid as a Peon, with reference to the 8th Resolution at the last Monthly Meeting.

(Here enter.)

3*d*. *Resolved*,—That in conformity with the Resolution above quoted, the pay of Peon Nagojee Row be increased from Rupees 3 8 0 to 7 per mensem, from the 1st January, 1847.

MEMORANDUM.

Nos. 2, 3, 4, 12 and 13 of the Madras Journal of Literature and Science required by the Royal Society of Bavaria are not in the Library, and it does not appear that they are procurable in Madras.

Read Memorandum of the Librarian stating, with reference to the 1st Resolution at the last Monthly Meeting, that the numbers of the Madras Journal of Literature and Science required by the Royal Academy of Bavaria cannot be furnished from the Library, and that hitherto it has been found impossible to procure them elsewhere in Madras.

4*th*. *Resolved*,—That the Librarian be instructed to purchase the required numbers of the Journal from Book Hawkers or at any public sale of books, whenever an opportunity of doing so occurs.

MEMO.

Wanted Volume 28 of the Edinburgh Review to complete our set.
Do. Vols. 16 and 20 of the Quarterly Review.
Do. Blackwood's Magazine, Vols. 1, 2, 3, 4, 7, 8, 9, 10, 13 and 14.
Do. New Monthly Magazine, Vols. 1, 2, 3, 22, 23 and 24.

Read Memorandum showing the volumes of standard periodicals required to complete the bound sets of each in the Society's Library.

5*th*. *Resolved*,—That the Librarian be instructed to prepare a Memorandum showing the particular numbers of each of the periodicals included in the missing volumes, in order that steps may be taken to replace them.

Read Memorandum showing the periodicals of each of which one copy is bound and kept in the Library for the use of Subscribers.

Memorandum.

One copy of each of the following periodical publications is bound and kept for the use of the Subscribers to the Society.

Edinburgh Review,
Quarterly Review,
Dublin University Magazine,
Examiner, the

Westminster Review,
North British Review,
Calcutta Review,
Ainsworth's Magazine,
Athenæum,
Bentley's Miscellany,
Blackwood's Magazine,
Christian Observer,
Fraser's Magazine,
Hood's Magazine,
Jerrold's Shilling Magazine,
Literary Gazette,
New Monthly Magazine,
Punch,
United Service Magazine.

6*th*. *Resolved*,—That it does not appear to the Committee necessary to make any alteration in the existing arrangement respecting these periodicals.

Read Memorandum showing the expense incurred in publishing Nos. 30 and 31 of the Journal, the amount realized by the sale thereof, and the amount of Subscriptions thereto remaining uncollected.

Memorandum.

Paid for Printing the Journal, No. 30, - -	327	4	0			
Do. do. do. No. 31, - -	288	8	0			
				615	12	0
Amount realized by the sale of the above in 1844,	164	0	0			
Do. do. do. 1845,	26	0	0			
Do. do. do. 1846,	130	0	0			
				320	0	0
				295	12	0
Amount of Subscriptions remaining uncollected, - - -				272	0	0
Balance against the Journal, Rups.				23	12	0

7*th*. *Resolved*,—That steps be taken to obtain payment of the sum remaining uncollected, and a Memorandum showing the amount realized in the past month and the balance still due, laid before each Monthly Meeting of the Committee.

The Committee will consider hereafter whether it is expedient to resume the publication of the Journal.

The Officiating Secretary lays before the Meeting the report of the Sub-Committee appointed to report on the collection of Native Books and manuscripts belonging to, and in the charge of, the Society.

8*th*. *Resolved*,—That this Report be circulated without delay, and should no objection be offered, or remarks requiring further consideration made that it be adopted by the Committee, and a copy of it forwarded to Government.

9th. Resolved,—That the following Works be ordered out from England for the Society.

A Collection of the Ballads of Mary Howit.
Minstrelsy of the English border. By Frederick Sheldon.
Burke's History of the landed Gentry.
Short Sketches of the Wild Sports and Natural History of the Highlands from the Journals of C. St. John, Esq.
Works of Daniel De Foe, latest complete edition.
Shirley's Dramatic Works, with notes by the late W. Gifford.
Valerius.
Cowper's Works, } Aldine Edition.
Thomson's Works, }
Southey's Life of Cowper.

(Signed) WALTER ELLIOT,
Chairman.

(Signed) J. J. LOSH,
Offg. Secy. M. L. S., &c.

BRITISH MUSEUM NATURAL HISTORY

C. K. S. PRESS, MADRAS.